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DECEMBER, 1952

\$4 A YEAR

SOCIAL ORDER

Who Is My Neighbor?

QUENTIN LAUER

Marriage and the Family

Review by CARLE C. ZIMMERMAN

Marriage Breakdown

JOHN L. THOMAS

C. S. Mihanovich • John O'Connor

Joseph Schuyler • Anthony F. Bouscaren

SOCIAL ORDER

Vol. II

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SOCIAL ORDER

3655 West Pine Boulevard, Saint Louis 8, Missouri

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SOCIAL ORDER

**VOLUME II (o.s. V)
1952**

INSTITUTE OF SOCIAL ORDER

Saint Louis, Missouri

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SOCIAL ORDER

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ST. LOUIS 8, MO.

... just a few things:

TO ALL OUR READERS the editors of SOCIAL ORDER send cordial wishes for a blessed Christmas and an invitation to join with us in earnest prayer to the Prince of Peace that the New Year may bring peace to our world.

•

WE TEND TO THINK OF European refugees as a "problem," to discuss them in terms of quotas and McCarran laws. The entire business can become shamefully impersonal; we forget that "refugees" are men and women, husbands, wives, children. They had once planned on building a home or inheriting a homestead; they once possessed cherished cabinets and linens, jobs to which they gave pride and devotion. Together each "unit" once shared a cloistered and utterly personal family life—or dreamed that with the coming of peace they would have it.

But peace brought them despoliation, instead: not only of homes, cabinets, linens, jobs, country, but despoliation of privacy and, almost, of human personality. They are, in every tragic sense of both words, the totalitarian uprooted.

Father Quentin Lauer describes in this issue a small, but intensely human, mission intended to bring love to refugees—nothing more.

•

SOME YEARS AGO Father John Thomas completed an intensive study of about 7,000 Catholic marriages that had failed. This group of married couples lived in a single large, mid-Western city, and the marital break-

downs were concentrated into a five-year period, 1943 to 1948. Other factors involved in these marriages, such as, nationality, type of marriage (mixed, conversion at marriage, both Catholic), number of children, duration of the marriage, and so forth, have been examined in papers which have appeared elsewhere—or will appear later. In two articles, which will be published in the December, 1952, and January, 1953, issues of SOCIAL ORDER, he will study the factors directly involved in marriage breakdown. The first paper is a general examination of the question which assigns positions of relative significance to various sources of trouble. The second article resulted from a significant fact uncovered by Father Thomas when he correlated factors of breakdown with the *age of the marriage* (which is quite different from the age of the spouses). He found that certain factors are more likely to cause trouble in early years, while other factors, which hitherto had occasioned no difficulty, grew notably in importance as a source of friction in later years of married life. This interesting development is the subject of the second paper.

Father Thomas is no pathologist of marriage; he is primarily interested in (if I may continue the metaphor) preventive medicine. But he knows, as does any doctor, that much can be learned about health from sickness. And he knows, too, that there will always be some who stand in need of a physician. For both the halt and the hale his two articles will have valuable information.

THE GENEROUS ACTIVITY carried on for shut-ins which Father Bernard reports briefly in this issue has been written about before. His personal contacts with the organization which provides movies for shut-ins and his experience of the benefits accruing to them and to their benefactors induced him to bring the movement to the attention of SOCIAL ORDER readers in the hope that it might spread.

FROM TIME TO TIME we shall continue to print articles in the "You and . . ." Series. There have already been articles on "You and the Council of Economic Advisers," (January, 1951) and "You and the Consumers' Price Index," (June, 1951). Similarly, we shall continue the SOCIAL ORDER Studies, which are brief, factual summaries of data on some social institution. We have already printed: "Low-Income Families" and "Year of Small Gains." In this issue we combine the two types in one article, and you have, "You and Money," A SOCIAL ORDER Study.

OUR REVIEW-ESSAY in this issue is written by Professor Carle C. Zimmerman, whose writings on the family are well-known. He finds a useful com-

bination of knowledge from the social sciences and from philosophy and theology in *Marriage and the Family*, written by Clement S. Mihanovich, Gerald J. Schnepp and John L. Thomas.

THE ARTICLE on marriage rates of graduates from Catholic women's colleges (October, 1952) has occasioned a good deal of interest. One letter and Father Thomas' comment on the question it raised appeared in our November issue. Several more appear here. Most of the continued interest seems to have been occasioned by the coincidence of an article appearing in the October issue of *Harper's Magazine*, "Do Our Women's Colleges turn out Spinsters?" which repeated substantially the same observations about graduates of Catholic women's colleges as the *Time* survey.

MAY WE AGAIN call to your attention our long-term subscription rates? Until December 25, 1952, two-year subscriptions, new or renewals, will be accepted for \$6.00, and three-year subscriptions, for \$7.50. On December 25 the rates will become—and will remain—\$7.00 and \$9.00, respectively.

F.J.C., S.J.

... perhaps you will never know, but you are conscious of having made friends, and if you have lightened somewhat the existence of these friends, it is a good thing.

WHO IS MY NEIGHBOR?

A Mission of Love to European Refugees

QUENTIN LAUER, S.J.
Paris, France

FROM August 17 to 22 of this year there took place at Kiel in the damp, chilly north of Germany an international meeting, which, in the eyes of those who judge such things in terms of big names and big numbers, would be considered a very insignificant international meeting indeed. It was held in the imposing new Catholic students' home for the University of Kiel—itself an extraordinary tribute to Kiel's handful of Catholics (six per cent in the city and four per cent in suburban areas)—and it was composed of about sixty students from France, Germany and Belgium, with two Japanese, one Swede, one Englishman and one American to add variety. With the exception of a few experts, who were there to give information, the members of the meeting were either returning from a three-week stay in one of the refugee camps in Northern Germany or they were preparing to spend the following three weeks in one of them.

Review and Planning

The purpose of the meeting was fourfold: to pool experiences gathered from the period of residence in the various camps, chiefly for the benefit of those who were about to make the same experiment; to discuss the refugee problem in the world today, particularly as it presents itself in the overcrowded region of Schleswig-Holstein; to com-

pare the state of the Church and its exigences in the various countries of the world—accenting its problems in the predominantly Protestant regions of Germany—with a view to assessing the necessity and the possibilities of the lay apostolate in the modern world and, finally, to store up some of the spiritual energy necessary to making the visit among the refugees a real apostolic endeavor rather than a mere sociological study—for those who were returning from such visits it was an occasion to give testimony to the need of a supernatural spirit in the work undertaken.

To understand the significance of these four elements in the meeting at Kiel it is necessary first to understand the function and aim of these visits to the refugee camps, visits which were conceived as "missions" and were entered into and carried out in that spirit.

In 1945 and 1946, as a result of the Potsdam Agreement, Western Germany suddenly found itself playing host to approximately 13,000,000 people driven from their former homes either in Eastern Europe or in the Russian zone of Germany. It became a country in which one out of every five inhabitants was a refugee.¹ Despite the tremendous number of emigrations which have been

¹ For the sake of simplification we are leaving out the distinction between, 1. "Displaced Persons" (DP), i.e. non-Germans transported from their homelands and

arranged during the past seven years, the number of refugees remains above the 10-million mark, since it is daily augmented by the stream of those escaping from behind the Iron Curtain.

Organization of Missions

Three years ago the International Bureau of Cooperation and Documentation, an organization founded through the vision and efforts of Père Jean du Rivau, a French army chaplain, for the promotion of cultural relations between France and Germany, saw in the refugee camps an opportunity for a new kind of mission. Relying on the principle that the first function of any mission is to spread the *love* of Christ—even prior to spreading the *truth* of Christ—and that the love of Christ is spread primarily by the example of those who have that love in their hearts—that their very life in a milieu is a missionary act—the bureau gathered several “teams” of zealous and highly spiritual young men and women and sent them to spend several weeks, each in one of the many camps in Northern Germany. These camps in particular were chosen because they afforded for Catholics an additional incentive since they were isolated in predominantly Protestant regions.

The ideal “team” was composed of from five to seven young men and women, half Germans and half French, including one young married couple—preferably German—and accompanied by a chaplain. Though the “missions” were organized by the bureau in Ofenbourg, its members were not to consider themselves as representatives of an organization; they were merely to

compelled to remain in Germany, 2. “Expellees,” who are Germans compelled to vacate Poland and Czechoslovakia and the lands ceded to these two countries, and 3. “Refugees” in the strict sense of the word, who preferred to face an uncertain future in the West to a certain future behind the Iron Curtain. The present situation of all these groups in the camps of Germany is sufficiently similar to warrant considering them all together.

live a certain amount of time under exactly the same conditions as the refugees, and they were to present in the midst of these conditions an example of a life which would be, both individually and collectively, profoundly Christian, i.e., thoroughly motivated by the charity of Christ. Not even a knowledge of German was considered essential—some of the “missionaries” spoke none.

No Material Aid

Since the experiment was entirely new, few plans were made. More important than plans of concrete action—which always have to be modified on the spot—was a deep spiritual preparation and a consciousness that only the example of a deeply spiritual life could have the effect desired. Since both the sponsoring bureau and the members of the “teams” were poor, there was no question of giving the refugees anything in the material order, nor was that desirable; they had something much more important to give. It is true that one can scarcely preach the Gospel to those who receive the message on an empty stomach, but for four years there had been organizations in operation to meet the material needs of the refugees.

The young “missionaries” were quick to see that their contribution would complement relief work by supplying something which welfare workers simply have not the time to offer—love. Nor were they to preach—even though there was a priest in their midst—they were to give, rather, the living sermon of loving and sympathetic action. They were to center their lives around the Holy Sacrifice of the Mass—one reason for having a chaplain—and they were to bring the Gospel to life in themselves without necessarily putting its message into words. At the same time, obviously, the presence of a priest living in the camp gave the Catholic refugees a chance to participate in that life centered around the Mass.

With such an abstract end and such vaguely-defined means one may well ask what results were produced. At the end of three weeks neither the chaplain nor the members of his "team" could answer that question. They could point to certain things they had done, and they could testify to an enrichment of their own lives resulting from an intimate personal contact with and a sharing in an almost inconceivable misery, but they could not say what it had meant in a deeper sense to the people with whom they had lived.

They learned in three weeks that they had something to give, of which they themselves had scarcely realized the value: their love, their sympathy, an opportunity for the refugees to realize that they had not completely lost their human dignity, that they could still offer a hospitality and a friendship which was valued, that they were not condemned only to receive but that they could also give. The members of the "team" could also testify that a great many people in the camp took tearful leave of them and begged them to come back—without at the same time failing to realize that even these manifestations may have been devoid of deeper signification. But, they could not say whether their "mission" had been a success or a failure. They could point to individual events which looked like successes and to others which looked like failures, and they could tell you they had learned from both. Finally, they could assure you that they hoped to do it again the following year.

Whether or not these first "missions" were a success may still be a question in the minds of many. Apparently it was not a question in the minds of the overburdened priests in Northern Germany, who testified their gratitude and begged the International Bureau of Cooperation and Documentation to repeat its experiment in 1951 and 1952. The meeting at Kiel this year was a testimony to three years of a new type

of lay apostolate. In the course of the meeting no one attempted to cite statistics of concrete results, but everyone at the meeting was aware that the love of Christ cannot go out in this way and come back empty-handed. And everyone was convinced that the experiment should again be repeated.

* * *

Given the foregoing as a background, the function of the general meeting of "teams" should be more intelligible. If nothing else, the testimony of universal harmony and understanding among members of many nations—particularly among Frenchmen and Germans—was sufficient justification for the meeting itself. The subjects discussed, the interest evinced and the profit drawn by all members constituted additional justification.

During the afternoon of Saturday, August 16, the various "teams" descended on Haus Michael, the Catholic Students' Home in Kiel. For those who had already spent three weeks living the life of the refugees it was like a return to civilization; for those who were preparing to replace them it was like the beginning of a retreat; for all it was a splendid get-together, an opportunity to make the acquaintance of dozens of like-minded young Catholics. The first evening there was nothing but a brief orientation, a brief rehearsal to make sure that the voices of six nations would blend together properly in singing the Mass of the Angels, and a brief prayer in the chapel for the blessing of Him in whose name they had assembled. Thereafter each was left on his own until 9:00 o'clock the following morning, the hour of the opening High Mass. And the rest of Sunday morning was consecrated to getting settled and getting acquainted.

The first session of the meeting began at 3:00 p. m., and it was given over to a concrete exposé of various possible situations in the work undertaken; the exposé was given by a young French

priest who had just completed his third annual "mission" (which was also, by the way, his vacation). Among other things, he sounded a spiritual keynote by insisting that the only possibility of carrying the thing through to any kind of successful conclusion was attention to a life of prayer during the three weeks. The language problem was solved by interpreters, who assured that everything would be said in both German and French. At 6:00 p. m. there was a public hour of prayer in the Franciscan church in Kiel. An auspicious beginning, for the church, which is not small, was crowded to overflowing. The hour of prayer, like everything else during the meeting, was conducted in French and in German.

Daily Sessions

Monday was consecrated to a discussion of the Church's problems in the North German "diaspora" (where the Catholic population does not exceed five per cent and where the lack of priests makes it a superhuman task just to hold on). In the morning it was the historical and theoretical background of the problem; in the afternoon it was a "diaspora" pastor (sporting a collar and tie, the only condition upon which 95 per cent of the population will accept him as "human"), who related some of his concrete experiences during the past six years. On Tuesday an attempt was made to describe the situation of the Church in four other countries: the United States, England, Belgium and France. These exposés brought out not only the universality of the Church but also the universality of the Church's problems, despite the variety of ways in which these problems are outwardly manifested.

Wednesday was given over to reports by the various "teams" on their concrete experiences in the "missions" just completed. These reports afforded the added advantage of getting the clergy out of the limelight, an unfortunate position rendered necessary by the sub-

ject-matter of the prior communications. On Thursday the meeting took up the general and particular aspects of the refugee problem and began an attempt to assess the precise significance of the "missions." This last element, which comprised discussions on the lay apostolate, on the function of the sheer "testimony of charity" in the apostolate, and on the reasons for choosing these particular missions in preference to other possible ones (closer to home, for example), was carried over into the final session of Friday morning. Once more the accent was put on the supernatural attitude indispensable to the very concept of the apostolate.

Thus, in a period of five days those who had already had the concrete experience of a "mission" were granted a period of collective reflection in which to see the significance of their experience in the framework of a general material and spiritual situation, and those who were to succeed the former were able to do so with a more mature consciousness of their function in that situation. For those, however, who can only view the situation from a distance the description of a single, concrete, collective experience may do more than all the foregoing to situate the problem. The story of one group of young "missionaries" may serve, if not as a model, at least as a symbol of the rest.

* * *

Since the problems of organization seldom permit the concrete to realize the ideal, it may be well to describe first the particular "team," in which the ideal was in this instance incarnated. The ideal "team" is composed of from five to seven members—half German and half French—and one chaplain. Our group was composed of ten students—five boys and five girls—and two chaplains; all were French, except for one chaplain who was American; only the two chaplains and one student spoke German fluently, and four of the members spoke no German at all. The ideal age is from 22 to 25 years, and the pres-

ence of one married couple is desirable. The ages in our group ranged from 18 to 24—the average being 21—and there was no married couple.

The ideal "team" is gathered and inspired by the chaplain, who is personally acquainted with each member. The two chaplains in our group are themselves students—one in Rome, the other in Paris—and neither had an opportunity even to meet the younger members, who came from Lyons and Lille, until the day we set out. To add to the difficulty not one of the young students had had the nature and aim of the "mission" accurately described to him, and thus even the spiritual preparation left something to be desired. The spirit of God, however, does not wait for ideal conditions, and so we boarded the train at Offenbourg at 8:00 p.m. on Thursday, July 24.

Skeptical Welcome

Upon our arrival in Lübeck we were greeted with slight dismay, since the priest there, who had made the arrangements with the camp authorities, had reckoned with the usual number and not with a group of twelve. A few hurried phone calls remedied the situation, but we were immediately conscious that we would have to make a serious effort to get off on the right foot in the camp itself, since we had already made the mistake of disturbing the German sense of order. The director of the camp is an excellent man, and he was from the first very cooperative, but, not being a Catholic, he was simply incapable of understanding our purpose—nor could one explain it to him briefly. Both he and the inhabitants of the camp reserved judgment and waited to see what we would do. We were installed in two large rooms—one for the two chaplains and five boys, the other for the five girls—in a former army barracks,² and we were informed that, on

the occasions when we could not or did not care to cook our own meals we could eat in the canteen at 1 mark (23c) a head. We were not long in realizing that our limited funds did not permit us to partake frequently of the one-mark meal, so we cooked our own, i.e., the girls did.

Our opportunity to get off on the right or the wrong foot was furnished the very first evening. Up to last year the YMCA had conducted each summer a three-week vacation camp for the children. With the disappearance of the YMCA the summer-camp disappeared, too. This year the camp-director decided to do what he could for the children and set up a summer-camp in a large exercise field right in the middle of the larger camp enclosure. It gave the children an opportunity to spend three weeks in the open air, sleeping in tents, away from the overcrowded stuffy rooms, where their families lived. Every evening there was a camp-fire, and on the very evening of our arrival we were invited to attend (none of us had had more than three hours sleep in the past 24).

Since it was an "International Summer Camp," in which eight nations were represented, the foreign visitors were asked to contribute to the entertainment. The French students put their heads together and came up with a French song, during which the American Father suddenly realized that he was the sole representative of that great nation across the sea. He, too, was obliged to squeeze out a song. While his colleagues were delivering themselves of a second song, he had two minutes to reflect on what he could do next without causing the children to head for the hills. Having been in his early youth an admirer of Pat Rooney and Will Robinson he proceeded to execute a sort of buck-and-wing on a dusty grass floor. Apparently the effort was interpreted

² There are two types of building in these camps: The three-story stone "block," in which the German army once had its

quarters, and the long, low, one-story "barracks," which once housed prisoners of war. Our rooms were in a "block."

by the spectators as an Indian war dance, and it brought down the house. The ways of the apostolate are varied and strange!

That first evening won the camp director completely to our side (though he still had but the faintest notion of why we were there); it made us a center of attraction for the children, and it caused skeptical parents to open their doors to us. (Within the next two weeks the performance had to be repeated many times—with as much variety as one can inject into such a performance—and once we were mentioned with approval by two Lübeck newspapers.) For the "team" the first day closed with a very short prayer, limited to an act of thanksgiving and a brief reflection as preparation for the following morning's Mass.

Social Problems of Camp

Before describing the activity of the next three weeks it might be well to describe the camp in which that activity took place. Lübeck was once a fairly important port, but its present situation less than two miles from the Russian zone of Germany and opening, as it does, on the Baltic Sea has reduced its importance to a minimum. Scarcely able to employ its indigenous population it is now saddled with 18 refugee camps, ranging in size from 600 to 2,000 inhabitants. What little employment there is for these people is limited to the labor corps in the service of the English or Americans—the nearest of these is about 50 miles from Lübeck—and to a small amount of seasonal work on farms.

The larger camps were formerly German army camps, and thus each presents exteriorly much the same picture. The Artillery Casern, where we spent our three weeks was one of these larger camps. It houses at present 1,300 refugees, of whom 800 are Germans and 500 Eastern Europeans, chiefly Poles and Lithuanians, with a sprinkling of Latvians, Estonians, Ukrainians, Yugo-

Slavs and Russians. Until January, 1951, the camp was administered by the IRO and was exclusively a DP-camp. With the dissolution of the IRO the camp was handed over to German administration, and Germans gradually began to replace the DP's who had already emigrated.

Since all inhabitants are now covered by unemployment insurance, each family must pay rent for the one room it occupies—ranging from seven to 19 marks a month. Rooms in the blocks are more expensive than those in the barracks, but, with one exception, dwelling in one or the other does not necessarily correspond to a difference in economic or social standing. The exception is provided by two barracks, which have been taken over by the Lübeck police and are reserved for Germans evicted from their lodgings in Lübeck. These are the poorest of the poor—and frequently the laziest of the lazy—a sort of sub-proletariat.

Inhabitants of the camp are entitled to rent plots of ground (2 marks a month for 100 square yards), where they can grow their own vegetables, raise chickens, rabbits, and even pigs, and thus save money on food. Economic differences, then, can arise from a number of factors: employment, compensation for the wounded or for those who were in concentration camps; personal initiative in raising one's own food (one family raised everything it ate during the whole year). Those who have none of these are in a sorry state, since the unemployment insurance is at best marginal.

The international character of the Artillery Casern, its divided administration (financially under the Land of Schleswig-Holstein, otherwise under the city of Lübeck) and the presence of two barracks directly under the control of the police department give it a character all its own, which must be taken into consideration by the "team" exercising its functions there. There is a certain lack of harmony, a mutual mis-

trust, even enmity, among the various elements, yet it is precisely this character which is so difficult to determine; you sense it in the air but cannot put your finger on it. It is this which makes the position of the outsider delicate.

Complex Situation

Because of this peculiar character the success of the first evening was so important for us. Still, our difficulties did not end there. We had decided that perhaps the most important single element in the exercise of "apostolic charity" consisted of individual visits to the various families. We had made a beginning, but one could hardly say that our welcome was universally warm. During the first five days we made hardly any visits at all—and more than once we did not get past the door when we did—we contented ourselves with circulating constantly, making friends of the children, talking to adults standing in the doorways of the various buildings. The summer-camp was a godsend, since it furnished an excellent means of contact with the children and through them with their parents—and it provided an opportunity even for those who spoke no German at all to make themselves useful.

Gradually we became known. The people began to realize that we were not just pursuing sociological studies, that we were not members of a commission sent to ask questions which they had already answered a hundred times. They began to realize, too, that we were not going to preach to them—the general moral condition might have led one to think it would have been a good idea—that we merely wanted to be their friends. Not only did people invite us in, when we knocked at their doors; they began to seek us out and ask us to visit them. It became known that we were a Catholic group and that two of us were priests (we were not dressed as such). Because the charity of Christ is universal, we did not seek out the Catholics (though, for obvious reasons, the

two priests did give more time to the Catholics), and still we did establish a special contact with the Catholics.

During the first week there were not more than five people at Mass each day (exclusive of our own group). Thereafter a few more came each day, until on the last day there were at least 30 (on August 15 there was standing room only in the little chapel). The people were impressed by the fact that our whole group participated in the Mass—not merely the priest and the server. They were amazed at the fact that our young boys and girls received Holy Communion every day—though with but few exceptions they did not follow suit. They were delighted when we asked them to sing hymns in their own language at Mass (on August 15 we had hymns in Polish, Lithuanian, and Ukrainian). They talked about us among themselves. Above all, they talked *to* us.

Just Listening

In many ways the visits and the ensuing conversations were the most wearing experiences in our whole effort. Even those who spoke German fluently were frequently faced with Eastern Europeans who spoke little or no German. Sometimes we would just sit and listen sympathetically, understanding scarcely anything that was said; at other times we were forced to do most of the talking with the feeling of not being understood. And then, it was always the same story: the homeland, deportation by the Germans, deportation by the Russians, concentration camps, no contact with parents for years, inability to emigrate to the U. S., Canada or Australia because one member of the family had TB or was somehow incapacitated (one man was refused admission to the U. S., because the doctors found his wife had spots on her lungs; the Canadian doctors found no spots on her lungs, but they would not admit the family to Canada, because his sister was deaf).

Everywhere there was talk of the Russians, and usually there was a great fear of them. These people have been through it once, and they know that they are now anchored but a few miles from the Russian zone (one woman said she still wakes up during the night thinking the Russians have come; another said that every time she hears a car drive into the camp she has visions of being deported again).

Charity or Callousness

The story is interesting the first time, perhaps even the second and third time, since thus it drives home a lesson. But the tenth time or the twentieth time—only the charity of Christ can save you from the temptation of becoming callous to the story. And yet, in reality, it is not the same story; each time it is told it is the story of another individual or of another family, colored with all that is incommunicable in a personal experience—and for each individual it is *his* story, the important story for him, and the sympathetic ear that will listen to that story is a welcome change in a world where everyone has his own story. In 95 per cent of the visits the conversation never reaches a higher level than the material one just described, and yet a deeper communication has somehow taken place. The young man or woman who enters into this story has learned to live, to sense, to appreciate the misery of others; he or she has been enriched by a contact with suffering which begins to be felt more than one's own; and he has enriched his host by restoring to him the

consciousness that his story *is* important simply because it is *his* story. You have, perhaps, added no new souls to the kingdom of God, but you have helped to increase the consciousness of solidarity which is the hallmark of the children of God. Nor do you really know what you have done; that is why the whole thing must be carried out in a spirit of intense prayer and union with God, where you do not demand tangible results, where you are satisfied with the consciousness of working for God and with God, where you have enough faith to know that the love of God demands only to be poured out and does not keep statistics on the return it meets.

At the end of it all you see perhaps what we saw—without attempting to interpret it: hundreds of people, simple people, coming to say goodbye as you wait for the bus which means the end of a most enjoyable stay. You see old and young with tears in their eyes, because the visitors of three short weeks are going away; you hear invitations to return from every side; you are showered with flowers and murmured "God-bless-you." Perhaps it is all but a natural reaction to the presence of a group of nice young people who helped to lighten somewhat a miserable existence. Perhaps it all has nothing to do with the apostolic aim which motivated the expedition. Perhaps—perhaps you will never know what it is; but you are conscious of having made friends, and if you have contributed to lightening somewhat the existence of these friends, it is a good thing.

Amateur movies shown by her friend inspired a girl in a wheelchair to wonder if films could not be shown to many more invalids around St. Louis—and elsewhere.

SHOWS FOR SHUT-INS

Volunteers Organized by an Invalid Offer Movies at Home

RAYMOND BERNARD, S.J.

SHOW A MOVIE to *one* person? What good could that ever do? That was the objection made by Sue Barnes of St. Louis, Mo., to a proposal for showing movies in private homes to shut-ins in 1939.

Since then, however, Miss Susan Barnes has become the energetic director of the Volunteer Film Association in St. Louis, with 250 sustaining members and 500 active workers aiding in a tireless effort to show special movies to more than 35,000 "clients."

* * *

It all began when a college friend, Marjorie Lang, who had been stricken eighteen years before with multiple sclerosis, asked Sue to show her the movies made by Sue on a vacation trip in Mexico. The two had been fast friends even before Marjorie Lang had been cut off from her brilliant course in medicine at Washington University. The once energetic medical student had progressively lost her power to move, so that several months before her death in July, 1948, she could not even move her hands.

Yet it was her realization that the Mexican vacation movie shown in her bedroom by her friend Sue actually benefited her that led to the proposal about more shut-ins seeing movies.

"It's very much worthwhile, Sue," she said. "First of all, it is tremendous when one sees that other people care enough to bother—and that is a great satisfaction and boost to morale in a shut-in."

Then she asked Sue Barnes if she wouldn't try to show her vacation reel to more shut-ins. But Sue had a full schedule as occupational therapist and could hardly find extra time.

"Why not do something about it yourself?" she asked Marjorie Lang. It was probably the therapist in her.

Under Way

Marjorie Lang did something. From her own bedroom she arranged for the first experiment. She even acquired two 16-mm. films and a projector. From among her faithful friends and visitors she enlisted 39 other helpers. Amateur photographers and their films then entered the picture. By the end of the first year Marjorie and Sue had collected more than 9,000 feet of film and had presented with their new-found helpers 436 separate showings in homes and hospitals.

Today the V.F.A. has come under the care and direction of the girl who "hadn't the time" in 1939. The 59 members of that year have increased to 750. The small stock of films in the library has grown to 500 reels, chiefly comedy, travel and general subjects, with a half-dozen religious titles. On the lists of "clients" are 105 individual shut-ins, together with 11,073 patients in wards and institutions, who in 1951 saw 2,801 separate showings by V.F.A. The great bulk of these showings (2,082) was for single shut-ins in private homes.

A squad of 175 operators handled the actual showings last year. They go out

on assignment in teams of two, giving in all about seventy showings a week. Most of them have pledged their services for once every two weeks. The showings during the week are mostly at private residences, with the weekends left for the institutions. The operators visit the children's wards on Saturdays and Mondays, for instance—the movies have become so attractive to the children that the patients prefer to be discharged on days when there are no movies scheduled, rather than miss anything. Saturdays also find the operators at such places as the Lutheran *Altenheim* or at the ward for "iron-lung" paralysis victims or at rehabilitation and convalescent centers and special wards in sanatoria. The present list of institutions totals 38.

The Audiences

Obviously such a program will in its growth to a city-wide activity demand the services of a selecting committee to analyze and type the films as to suitability, a referral committee to get opinions of doctors and experts as to the needs of various audiences, and finally a technical training committee (of two) to instruct volunteers new to movie-showing. For the same type of film may not suit a cardiac and a tubercular patient, for instance, and a child with rheumatic-fever must not be stimulated to laughter.

The "clients" of V.F.A. are of all types, says Susan Barnes, a "real cross-section," since sickness hardly differentiates. Only a small percentage is of the well-to-do, naturally, as they have means to provide recreation for themselves and are not usually the "clinic type" and the "visiting-nurse type." There was one woman of 79, disabled by arthritis and paralysis—yet most enthusiastic on the movie "occasions" and invariably anxious to entertain her entertainers with refreshments. I saw the reaction of a forty-year-old spastic who had looked forward to the regular visits of the operators for five years. Such

"clients" will, Susan Barnes thinks, prefer the personal visit of V.F.A. workers to any television program.

One of the V.F.A. classic stories concerns a showing in a Negro home, where the movie began before a small boy and his parents. When the lights went on again at the end, it was found that 32 neighborhood youngsters had crept silently into the audience.

On the shelves of the little store-room of V.F.A., just before the organization moved to new headquarters at 6561 University Drive, I saw fifteen projectors in marked spots—and Susan Barnes says that there is a silent projector besides, which serves for several "clients" whose condition forbids exciting sound. (A list posted in the summer by the director suggested various needs of the organization, even a snow-shovel—which, according to one admiring operator, showed the director's extreme thoughtfulness and care of detail.)

Recognition

The work of V.F.A. has lately been recognized by local community leaders as worthy of participation in the Community Chest. It has the backing of most of the social service agencies in St. Louis. Next month it officially becomes a Community Chest member.

When V.F.A. was eight years old, Marjorie Lang said, "When I see what the program has meant here, I cannot be satisfied until it is nation-wide. We have only scratched the surface. . . . Surely our plan can be adapted to the needs of the bedridden in homes and hospitals everywhere. All that is needed is the urge to help the unfortunate—and the energy to start the program rolling on a community basis."

A number of communities, such as El Paso, Short Hills, N. J., Colorado Springs and Maywood, Ill., have applied Marjorie Lang's idea and found that their shut-ins like it. V.F.A. has prepared a guide for other organizations that might want to start similar projects in other cities.

Father Thomas' study of breakdown in 7,000 Catholic marriages suggests that we must re-examine the efforts that have been used to save such jeopardized marriages.

MARRIAGE BREAKDOWN

Causes in 7,000 Catholic Cases

JOHN L. THOMAS, S.J.
Institute of Social Order

A GREAT deal of time and study—perhaps too much—has been devoted to the analysis of the causes of family breakdown in the United States. However, none of the studies deals directly with Catholic marriages as such. Although some cases involving Catholic couples appear in various research projects, their number is generally too small to permit one to make valid generalizations applicable to the Catholic population as a whole.

Besides, the theoretical orientation and lack of knowledge of Catholic doctrine and practice render many research students quite incompetent to present a meaningful analysis of Catholic marriages. For these reasons the presentation of the findings of a research on some of the factors involved in the breakdown of Catholic marriages does not appear superfluous.

Manifest Cultural Differences

It seems scarcely necessary to point out that practicing Catholics constitute a distinct cultural sub-group in contemporary America. Their concept of human nature and the purpose of life shapes their value system and pervades their attitudes towards man's basic social institutions so that their *Weltanschauung*, their world outlook, differs in many ways from that of most of their non-Catholic contemporaries. Nowhere is this more apparent than in their views on the nature and purpose of marriage and the family. The Catholic maintains

that the family is founded on a sacramental contract characterized by perpetuity, indissolubility and mutual fidelity. Marriage furnishes the institutional framework within which the sexes work out their mutual complementarity. Hence its primary end or purpose is the procreation and education of offspring. Its secondary or concomitant purpose is the allaying of concupiscence, companionship and the mutual sanctification of the spouses.

This is the "philosophy" of marriage promulgated by the Church and practiced by the faithful from the beginning of the Christian era. Down through the centuries, with inspiration and insight, a body of laws governing marriage has been formulated which constitutes the unique juridical framework within which Catholics operate today. Hence, it seems logical to conclude that Catholic marriages constitute a separate field for investigation. More specifically, granted the belief in the indissolubility and the sacramental nature of the bond, one would expect to find a different pattern of family breakdown among Catholics.

The data for this study were gathered from records of the Separation Court of a large midwestern archdiocese. Approximately 7,000 marriage cases were reviewed by members of the Court during the years 1943 to 1948. The material thus gathered furnishes the data for the present study. It is believed that the information is fairly

representative of practicing Catholics in large urban areas. The term "practicing" is significant. There is no record of the number of Catholics who disobey diocesan regulations by seeking a civil divorce without consulting the Chancery court. However, it seems that the severity of the Church's attitude in this matter impels most of those who can be called practicing Catholics to have recourse to the Chancery when contemplating a change in marital status.

Data Included

Information was gathered on the following factors: nationality of the parties, type of marriage (mixed, convert at marriage or both Catholic), length of acquaintance and engagement, age of the spouses at marriage, occupation of the husband, number of children involved, duration of the marriage, source of the petition, and finally, factors alleged for the breakdown of the marriage.

The attribution of causal significance to any one given factor in marital breakdown is admittedly difficult. By the time marriage partners have reached a stage at which they decide to separate, a whole series of incidents in word and action have accumulated. These are often recited to the counselor with no attention to time, causal sequence or relative importance. What is the real root of the trouble? At times, the couple do not know themselves. At times, even the experienced counselor is unable to discover the real source of disharmony and has to sum up his opinion of the case under the empty cover-all term of "incompatibility."

However, in most cases it is possible to get at the real sequence of events and uncover the basic factors of the breakdown. Here it seems necessary to point out that a good deal of nonsense is being written on the causes of marital breakdown. Many flippantly dismiss such factors as drinking and adultery as "symptoms" and seek for "causal" factors in the depths of the individ-

ual's personality. This sounds very scientific and sophisticated, but given the muddle in which social psychologists find themselves today, one must recognize that the "causal" factors advanced will only be a reflection of the particular theory the writer happens to hold on the development of personality. Since this is likely to be some form of behaviorism, neo-behaviorism, Freudianism, neo-Freudianism, cultural determinism or an eclectic hodge-podge of all of these, it is impossible to have any more confidence in their analysis of the causes of marital breakdown than one has in their particular theory of personality.

Causal Factors in Breakdown

Briefly, my position on the assignment of causal factors in marital breakdown is this. I ask what factor started the chain of events which lead to the disintegration of this union which was presumably founded on love between two people who were, more or less, compatible in the beginning. For example, I consider drink a factor in the breakdown of the union except in those cases where the drinking arises out of dissatisfaction in the union. Only in such cases can it be called a "symptom" and not a causal factor in the breakdown. Why do men drink? Mankind has been looking for the answer to that question for a long time, but one fact seems quite well established; drinking is not due to marital frustration in the majority of cases.¹ Perhaps it is most meaningful to say that the use of alcohol is a readily available, socially acceptable and convenient "crutch" or "escape" for individuals in all walks of life.

In analyzing cases of marital dissolution it is helpful to set apart for separate treatment certain categories which contain cases characterized by obviously atypical features. For example, some marriages are contracted

¹ Robert Straus, "Excessive Drinking and its Relationship to Marriage," *Marriage and Family Living*, 12 (1950) 79-83.

under conditions and circumstances seemingly quite unpropitious to success. For this reason, I have selected and analyzed separately "war marriages,"² marriages in which the bride was pregnant at marriage,³ marriages in which children were absolutely excluded from the beginning by one or both parties, and finally, marriages of widows and/or widowers. Subsequent analysis has shown that these categories contain cases which present their own distinct patterns of disintegration. Approximately twenty per cent of the cases, or one out of five, were included in these categories and were analyzed separately. The remaining eighty per cent of the cases constitute all those marriages which were contracted under apparently normal conditions. These cases furnish the information on which the present report is based.

Relative Frequency

Let us look at them in some detail. Table I presents the over-all picture in percentages. The importance of drink and adultery as disintegrating factors

TABLE I.—FACTORS INVOLVED IN THE BREAK-DOWN OF CATHOLIC MARRIAGES

Factor	Percentage
Drink	29.8
Adultery	24.8
Irresponsibility	12.4
Temperaments	12.1
In-laws	7.2
Sex	5.4
Mental	3.0
Religion	2.9
Money8
Unclassified	1.7

appears at once. Together they account for almost 55 per cent of the cases. Further, the first four categories listed include nearly eighty per cent of all the cases studied. Although space does not

permit a detailed treatment of the cases contained in all categories, some general observations on the factors listed are necessary to understand Table I.

Drinking accounts for 29.8 per cent of the cases. As I have indicated, only those cases are included in this category in which drinking seems to have been the major factor in the maladjustment. It should be noted that drinking as such never appears alone in these cases. The excessive use of alcohol bears in its train serious consequences for the family. To be specific, alcohol in any form costs money. It is not surprising, therefore, to find that drinking and non-support account for 37 per cent of the cases in this category. Further, drinking often leads to physical cruelty and brutal abuse. At times, not only the wife but the children also are made to suffer physically. One out of every three cases in this category alleged drink and abuse as the main factor in the disintegration of the family. Another result of drinking is the association with doubtful characters of the opposite sex, leading to the presumption of adultery. Nearly one out of every five cases presented this pattern. In only a few cases was the wife guilty of drinking and visiting taverns.

Drink Most Significant

The cases included in this category of drink present some interesting characteristic differences. As we would expect from other studies, national patterns were obvious with the Irish and Poles well represented. Classified according to occupation, the "blue shirt" classes furnish more cases than do the "white-collar" classes. The number of children involved is higher than in any other category. In fact, only nineteen per cent of the cases were childless, while approximately 36 per cent of the two- and three-child families, 54 per cent of the four-child families, and 42 per cent of the five-or-more-child families in the entire study were found in this category.

² John L. Thomas, "War Marriages Again?" *Sign* 30 (February, 1951) 12-14.

³ John L. Thomas, "The Prediction of Success or Failure in Forced Marriages," *Theological Studies*, 13 (March, 1952) 101-108.

According to Table I, adultery is the second most common factor precipitating the dissolution of the family. It appears in nearly one out of every four cases. The husband is the transgressor in four out of every five cases. From the point of view of the analyst, cases involving infidelity present a difficult problem. In the first place, it is not always possible to interview both parties. The offending party frequently refuses to appear since he has no desire for reconciliation. Even when both parties were present, it was difficult to cut through the mutual recriminations.

Although this is true, it should be pointed out that the present tendency to look upon adultery as a mere symptom of frustration in marriage appears somewhat naive. To be sure, there are cases in which infidelity follows on unhappy marital experience. There are cases of the "innocent" party refusing marital rights or contributing little in the way of companionship. On the other hand, in many cases this hypothesis simply does not square with the facts. It is high time that this unrealistic analysis of infidelity be abandoned. We must face the fact that some individuals find monogamy both trying and monotonous. Given the manifold opportunities for infidelity offered in contemporary society, such individuals easily get involved in extra-marital affairs. Of course, such persons tend to rationalize their position. In adopting a line of action not countenanced by their religion or society, they find it necessary to project the blame on their spouses.

Ethnic Groups Differ

Some national differences are also apparent in this category. The incidence of infidelity is relatively low among Polish males, Italians of both sexes and Irish females. Divided according to occupations, the "white-collar" classes contributed relatively

higher percentages. Age at marriage appears as a significant factor. Where the husband is the offender, the highest relative percentages occur in those cases in which the groom was under 25 years at marriage. Where the wife was the offender, the rate of infidelity decreased in direct relation to her age at marriage. Of course, it is difficult to determine the real significance of the factor of age in this category, since it is obvious that the opportunities for infidelity decrease with age in our society. Infidelity was not related to childlessness in the cases studied. Finally, it seems scarcely necessary to point out that these characteristics apply only to those cases in which the infidelity results in the breakdown in marriage. There is no information on those cases in which adultery occurs and is either tolerated or remains a secret.

The third largest category includes the cases in which irresponsibility, or, as some prefer to call it, immaturity, was manifest in a marked degree in one or both parties. Such individuals failed to recognize the basic obligations assumed in the marriage contract. This failure even to recognize new obligations is significant. It is apparent that all the cases in this study reveal the failure to fulfill one or more of the basic roles assumed in the marriage contract, but the obligation was acknowledged and the failure was recognized as such. In the present category one observes a strange mentality, a type of social unawareness coupled with artless selfishness which leaves the observer nonplussed. In many cases one is tempted to ask: "Why did you get married?" It is a little difficult to ascertain what marriage means to individuals who seem to find nothing incongruous in going out on "dates" with strange partners four or five weeks after the celebration of marriage. Since, of course, the lack of responsibility is seldom mutual, one of the parties seems

to have become the victim of a tragic farce. In a considerable number of cases the marriage seemed to be proceeding smoothly enough while the wife was able to hold a job, but the husband would desert at the onset of pregnancy, forcing relatives or official institutions to carry the burdens from there.

Youth Increases Jeopardy

It is difficult further to characterize the cases in this category. There is some evidence of haste in the data on the length of acquaintance and engagement. The age-at-marriage of the group was below average. The husbands were largely from the unskilled and semi-skilled occupational classes. A little over fifty per cent of these marriages broke up in the first five years and an additional twenty-five per cent in the next five-year span. In general, these are difficult cases to analyze. The facile label of immaturity used so frequently to characterize them does not explain anything. *Why are they irresponsible in marriage?*

I have labeled the fourth general category, clash of temperaments. The usual term is incompatibility, but I prefer not to use it since it implies that male and female are compatible by nature, which is a bit of popular nonsense! The truth of the matter is that the sexes are not "compatible" in the sense usually implied by the term. The problem of adjustment and adaptation found in every marriage has its source not only in the different cultural conditioning of the sexes but in diverse constitutional components.

The clash of temperaments revealed in the cases studied manifested itself in a great variety of ways so that a degree of arbitrariness is necessarily present in placing all these cases in one category. At times it was impossible to get at the real cause of maladjustment since no adequate explanation could be found for the disintegrating effects of apparently trivial disagreements. Accusations of jealousy, "men-

tal" cruelty, "queerness," neglect, selfishness, meanness, of being "over-sexed" and of being "hard to live with" are clearly relative and mean quite different things to different individuals. This becomes evident when positive manifestations are cited. It would seem that the basis of the conflict should be placed in the frustration of some expectation arising either from the union or from life itself. At any rate, I have placed in this category all those cases in which the essential marital roles seemed to be adequately fulfilled.

Lesser Factors

The remaining categories will be briefly treated. The much-talked-of problem of in-laws apparently occurs in some degree in most marriages. However, in-laws are the major factor in the breakdown of relatively few marriages studied. When trouble does arise from this factor it generally dissolves the marriage very quickly, since more than two-thirds of the cases endured less than five years. Although sexual maladjustment in marriage has received a great deal of attention in contemporary writing on marriage, it appears as a basic disintegrating factor in relatively few of the cases studied. The prevalent assumption that sexual "incompatibility" lies at the root of most marital difficulties is a classic example of putting the cart before the horse. From the intimate nature of the sexual act, it is only to be expected that difficulties arising from other factors will ultimately be reflected in this relationship. The implicit assumption that the human race, or at least, Western man, had to wait until the middle of the twentieth century to be taught the "right" sexual "techniques" strikes this writer as somewhat naive.

The category of mental illness includes all those cases in which one of the parties has been institutionalized or had been judged ill by a competent psychiatrist. An analysis of these cases would demand individual treatment and

consequently will not be pursued here. Religion as a factor in the breakdown of marriage was surprisingly rare although seventeen per cent of the cases involved mixed marriages. As I have shown elsewhere,⁴ the unstabilizing effect of mixed marriage is not apparent in direct quarrels over religion but in more subtle ways which disclose basic disagreement over the nature and ends of marriage itself. Finally, although some disagreement over the use of money arises in every family, these disputes appear to assume demoralizing proportions in few Catholic marriages. Of course, in the general category of drink, those cases which alleged non-support talked a great deal about money, but the real issue was obviously the expensive drinking habit of the breadwinner.

Summary

To summarize, therefore, this study of breakdown in Catholic marriage shows that, for the average Catholic studied, the institution of matrimony is something very serious, imposing obligations and duties binding in conscience. Only the failure to fulfill one of the essential roles of marriage partner was sufficient to break up the marriage in the majority of cases. One of the partners, at least, had endured a great deal before seeking permission to separate. This was particularly true where drink was causing the trouble.

It is clear that the individuals involved in these cases recognize the sacramental nature of the union, even though they may not be capable of giving a clear explanation of their beliefs. The indissoluble nature of the bond was impressed deeply on all of them, and they exhibited a sufficient understanding of its implications in their own case. No doubt this conviction lent considerable force to their desire to make a success of their marriage.

⁴ John L. Thomas, "Mixed Marriages—So What?" *Social Order*, 2 (April, 1952) 156-157.

Further, it should be pointed out that the factors which lead to unhappiness and dissatisfaction do not necessarily lead to the breakdown of the marriage. Where the marriage partners have a serious view of their obligations, they are willing to endure a great deal from their mate for various reasons.

Adaptation Needed

Finally, it would seem that too much emphasis is sometimes placed on initial adjustments required in marriage, to the neglect of pointing out that marriage is a dynamic union requiring constant adaptation along constantly changing lines. There seems to be a rather general impression that a marriage which starts out well will endure. While a good start is undoubtedly an advantage, this would not seem to be the picture presented in the cases studied.

It is very possible that early adjustments are readily managed, and the marriage gets off to a good start, but this is no infallible guarantee that the union will not be broken. It can come as a distinct shock to couples happily married for some time to discover unexpected sources of friction and even threats to the marital union. Such incidents need not be so alarming as they often are. Awareness of these possibilities and of the constant need for adaptation is itself a bulwark.

The coming of children, changes in economic or social status, the influence of outside acquaintances, bad habits—all these and a variety of other things demand constant adjustment in the marriage cycle. Husbands and wives themselves, as well as marriage counselors, can profit from increased knowledge of the relative significance of various breakdown factors at different periods of married life. It would probably be useful to discuss these factors involved in marriage breakdown in their relation to the length of marriage in a later article.

Since money has so important an impact upon our well-being, a knowledge of its purpose and operation is useful, especially during the present period of heavy inflation.

YOU AND MONEY

What It Is and How It Works

A SOCIAL ORDER Report

IN THE United States everybody deals with money, and we use it in more ways than we realize. When a housewife buys a dozen eggs in a super-market, she pays for them with money. She uses money as a yardstick, too. When she prices some material for curtains and is told that it costs \$1.19 a yard, the dollar is a unit of price measurement, just as the yard is a unit of length measurement. Similarly, she can "store up" purchasing power in money. In the old days the Indians dried and pounded their venison into pemmican to last them through bad seasons. Today the housewife can store her dollar bills in the extra sugar bowl instead and buy her meat as she needs it. (Let's forget about deep freezing and food storage lockers; they're not pertinent to our discussion.)

She and her husband are constantly in contact with money. Moreover, problems of money (inflation is the one we have in mind) have caused problems in living during recent years. A little explanation may help us to understand what money is and how it works.

Money-using Systems

Small, primitive communities, such as clans or tribes, are known to have organized their economic activities on pure barter. They had nothing they used as money. One man simply exchanged his pig for a few bushels of wheat. When an economy grows more complicated, money becomes increasingly necessary. The elaborate flows of economic activity which we have

in the United States simply could not continue without money. So, while we have our troubles with the green stuff, we would have more troubles without it.

An *ideal* money is one that helps move *things*—productive energies. The flow of money simply *facilitates* the underlying real productive activity. Money doesn't shift rewards from those who earned them to those who have made no sacrifices. (We shall see why this is true later in the article.) In a word, money must not behave as though it were an *actor* in the scene, when it is a passive and neutral tool. We shall return to these tests once we have seen the functions of money.

Functions of Money

To define a hammer you have to know what it does. Similarly, money is defined by its four functions. They are: 1. it serves as a yard-stick of evaluations; 2. it is a medium of exchange; 3. it is a standard of deferred payment; 4. it is a way of storing up value. The last two functions are really parts of the second. Let's look at each of these for a minute:

Money is a Yard-stick of Evaluations. The relative length of different objects can be measured without setting one object against the other for comparison, if there is a third thing to which you can compare them both. A foot-ruler is such a third thing—a standard. I can say that the room is fourteen feet long and the rug is twelve feet long.

Where valuations are involved, the problem is not quite so simple. Nevertheless, I can measure wheat against shoes if I can compare them with a third thing, say, pigs. If the community esteems shoes worth one pig, and fifty bushels of wheat worth one pig, then a pair of shoes can be exchanged for fifty bushels of wheat. Of course, if the pig kept shifting size, people would no longer regard it as a dependable unit in which to keep accounts or to make valuations.

Medium of Exchange. This function can also be illustrated by our pig. If the shoe man wants to buy wheat and knows that pigs are generally acceptable in exchange, he does not have to look around for a wheat producer who is willing to accept shoes for it. He can "sell" his shoes for a pig. Since pigs are generally acceptable, even by those who do not want them for food but who know that pigs can again be exchanged for needed goods, our shoe man will have no difficulty finding a taker of his pig for wheat.

The example of pigs shows how a medium of exchange works, but at the same time it suggests that pigs would not make a satisfactory medium of exchange. The pig loses value unless he is fed. Moreover, if he sickens and dies, he loses all value. Besides, he is not easily transportable and obviously is not easy to store. Finally, you cannot break up a pig into smaller units for purchases of small quantities (if I sell one bushel of wheat for a fiftieth part of a pig, what part do I get?).

Standard of Deferred Payment. Such a payment is an obligation to pay at some future date (I "charge" a suit of clothes). If people can be confident that such promises to pay (credit given) will be honored, trade is enormously expedited. And money is again the standard. If the suit is priced at \$75 when I "charge" it, that is the amount I agree to pay at some later date.

Money as a Store of Value. This function permits you to hold off pur-

chases until you are ready to buy. Because the pig loses value when kept, you must exchange him rather quickly. But a better type of money (one that doesn't lose its worth) would make possible *holding your purchasing power*. The housewife who hides money in the sugar bowl and the business man who buys annuities or life insurance (payable in dollars) are storing up purchasing value.

Does Ours Function Well?

By now most Americans know the following facts about their money. Our money consists of three types: 1. coins, 2. various denominations of the "dollar bill," 3. bank deposits drawn upon by checks. (Most of our money—perhaps 85 per cent—consists of bank deposits.) All these are money because the American community willingly accepts them in exchange. In the final analysis this means that these types of money perform well enough at least not to be repudiated. Thus, you can measure various goods in terms of the dollar; you can readily exchange it for the things you want to buy. Debts are contracted on promises to pay future dollars. People are not afraid to hold off turning their dollars into goods. They believe that dollars are a good way to store future purchasing power. (Here we are forgetting, for the moment, the loss of stored purchasing power during inflation.)

Even though all is not well with our money, as we said before, just like a heart that functions faultily, we shall not throw it away. We study it to improve its performance.¹ Questions about the health of the dollar essentially come down to "what's its value?"

We began by saying that for anything—gold, pigs, paper dollars—to be money, it must be *acceptable* in the

¹ Arthur D. Gayer and W. W. Rostow, *How Money Works*, Public Affairs Pamphlet, No. 45, Public Affairs Committee, Washington, D. C., 1947, will be helpful on this question.

community as a means of exchange. If you then ask why the community accepts gold, pigs or paper dollars, the answer comes back: gold, pigs or paper dollars are good. People ask: "Is it a good dollar?" Good for what? Good for exchanging for other things. That means good as purchasing power. If I have dollars, people will take them for the goods I want. Thus, we say that the dollar has lost value because it no longer buys what it did in 1939.

It is this acceptability which explains why in post-war Germany cigarettes served, for a long time, as an unofficial medium of exchange. The Reichsmark was *no longer* acceptable. But a package of cigarettes happened to be a stable unit of account. A promise to pay ten packs of cigarettes at the end of the month was a promise to pay something in whose value one could have reasonable confidence. Moreover, cigarettes could easily be traded, if you didn't want to consume them.

Value of Money

The following paragraph is a parenthetical observation. Some say that behind acceptability is the fact that whatever is used as money has other uses as a commodity. That was the reason why the cigarette could replace the valueless Reichsmark paper money. It was the preciousness of cigarettes as a scarce commodity that made people willing to accept them in exchange. Such an explanation doesn't, however, fit current U. S. money. Paper dollars and bank checks can't be eaten. Nor is there some commodity behind them into which you can convert them. True, there is a gold reserve of some \$23 billions behind our money supply of \$185 billions. But you can't turn in dollar bills for this gold. It appears likely that the principal way in which this gold reserve helps to give money acceptability is by limiting somewhat the amount of paper dollars and deposits.

Practically speaking, the something behind acceptability of the dollar as

good purchasing power is *authority*. That means that our money has behind it the authority of the American people through their government. Behind the goodness of the dollar stands stable and reliable government. Behind the government stands the high productivity of the American economy. We are confident that goods and services will be produced to match our dollars. For this reason a responsible government will refrain from constantly putting additional money into circulation.⁹ Each added dollar competes against my hard-earned dollars. As they do so, they increase the price of things against which I was matching my dollars, thus devaluing my money.

Down Goes the Dollar

Such a process of devaluing our dollar is the history of the decade, 1942-1952. With the advent of the war, the government borrowed heavily from the banks and began to spend heavily. To meet war demands, civilian production eventually had to be restricted. Huge quantities of money were competing for relatively small quantities of goods. To prevent a hopelessly explosive rocketing of prices and an unfair distribution of goods, the government slapped on price controls and rationing. These succeeded in keeping the lid on prices.

But once controls came off in 1946, the pent-up supply of money burst out like water after the dam breaks. Prices shot up. The rate of increase slowed down eventually, but with the outbreak of the Korean War in June, 1950, there was renewed government borrowing and "creation" of new money—and further price rises.

The statistical picture looks like this: We take the average of all consumer prices through 1935-1939 as a base pe-

⁹ For a cogent presentation of the theory and practice of 100 per cent money, see Robert J. McEwen, S.J., "The Proper Monetary Role of the State in Catholic Teaching," *Review of Social Economy*, 9 (March, 1951) 24-35.

riod and assign that average a value of 100. Similarly, we give the purchasing power of the dollar during this period a value of 100. Then the 1942-1952 decade runs this way:

TABLE—INDEX OF CONSUMER PRICES AND PURCHASING POWER OF THE DOLLAR FOR SELECTED YEARS, 1939-1952

Year	Consumer Prices	Purchasing Power of the Dollar ¹
1939	100	100
1942	117	85.4
1945	127.4	78.5
1946	136	73.8
1947	154	65
1948	164	61
1951	180	55
1952	186	53

¹ Purchasing power is determined by dividing each price level into 100. Thus purchasing power of the dollar in 1952 equals $100/186 = 53$. It should be noted that the purchasing power does not necessarily show the standard of living. Even if it declines, standards of living will remain stable if consumers receive more dollars.

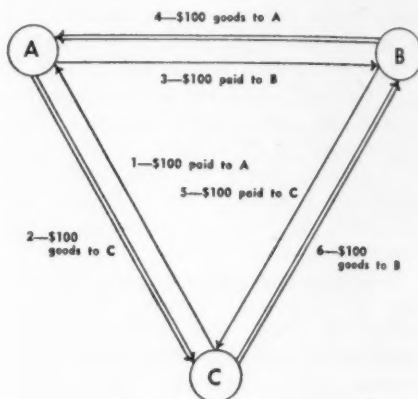
Thus in thirteen years, the dollar has lost almost half its value. This decline was accompanied by the steady increase of dollar supply from \$70 billion before World War II to \$185 billion today.

Shifting Value of Dollar

In the next paragraphs we shall see the clue explaining *why* general price levels change (simultaneously changing the purchasing power or value of the dollar). Here also will be found the clue to up's and down's of employment. For the rest of this article the term "prices" will stand for general, over-all price-levels, averaged from all things bought. "Purchasing power" stands for value of the dollar. "Spending" means expenditures from incomes.

The diagram below shows how spending regenerates dollar incomes. Let us start with A. A turns over to C some product or service (shown by the double line). We shall say 100 units, each priced at \$1. Accordingly, C spends from his income \$100 to pay for the goods he buys from A (shown by the single line). A now has an income of \$100. Arrow 3 now shows A spending

CHART.—FLOW OF GOODS AND MONEY



\$100 out of his income to buy from B goods (arrow 4) valued at \$100. B, in turn, spends his \$100 income (arrow 5) for \$100 worth of some different goods or services from C (arrow 6).

This diagram shows that we make purchases with income we have received. It shows, too, that the spending done by A makes up the income of B, just as B's spending makes up C's income, and so on. Thus, buyers' expenditures are simply sellers' incomes, so that total income and expenditures are just two sides of the same coin.

Thus, as goods are produced, wages, salaries, dividends, etc., are being paid from businesses to become personal incomes. These payments into incomes from one business will be equal to the dollar value of the products of that business (that is, for example, the number of pairs of shoes multiplied by their prices equals the incomes distributed by the shoe company). This relationship holds true for the entire national economy, so that total national income equals total national product.

Let us give a numerical value of \$10,000 to the total of all incomes formed in one period in the entire country and \$10,000 to the total value of

products made in all U. S. enterprises. Then, if the income receivers buy up the whole product, \$10,000 flow back to the producers. And the producers are willing to pay out \$10,000 once again in wages, salaries and dividends while they rebuild their stock of \$10,000 worth of products.

If the citizen understands this, he has the key to most of policy discussions, whether it turns on how to keep prices and employment stable or whether it is put in terms of Full Employment.³

Changes in Money Value

We can now state a few summary propositions about the value of money as a prelude to discussing how it changes value:

1. *The value of money consists in its power to purchase goods or services.*

2. *The value of money varies inversely with the prices of things for which it is spent.* In this second proposition two quantities are involved: a quantity of money spent from incomes and a quantity of goods. These two quantities can have three different mutual relationships, and these three give us our remaining propositions:

3. *When there are more dollars than things, dollars hunt things—and prices go up.*

4. *When there are more things than dollars, things hunt dollars—and prices go down.*

5. *When dollars and things balance, prices remain stable.*

These simple propositions tell us very little about a question which vitally concerns us all. That is: what is the reason for the difference in amounts of dollars and things; more particularly, what makes inflation?

The basic cause of inflation is that, for one reason or another, production of

goods cannot keep up with the supply of money.

Increased Spending with Some Price Rise

Under normal circumstances, this is what happens when spending increases: Producers hire more men and buy more materials to meet increased demand. Theoretically, this would mean that goods would promptly become available, and there would be almost no rise in prices. Actually, two factors generally bring about price rises (and conversely lowering of money value). The first of these is that sudden increase is not anticipated, and there is a delay in increasing production. The second is that increased spending to meet increased demand induces confidence; spending is undertaken with a view to still further expansion so that spending gets ahead of production, and prices rise. And by the time another round of goods is on the market to match the expanded incomes, these same factors will induce another round of spending to increase inflation.

So long as there are unused materials and manpower to be brought into production, such rises will not get out of hand.⁴ Prices will rise, but the rise is likely to be steady and gradual.

Increased Spending with Inflation

If, however, spending increases at a time when production is already operating at capacity, trouble ensues. When producers cannot hire more men and buy more goods, products cannot be increased to meet the larger demand. Dollars can expend their power only by pushing up prices as businessmen bid against one another for scarce materials and workers, and consumers bid against

³ More on these processes can be found in Lester V. Chandler, *An Introduction to Monetary Theory*, Harper and Brothers, New York, 1940, pp. 110-40, and in terms of current events in J. M. Clark, *Guidedposts in Time of Change*, Harper and Brothers, New York, 1949, pp. 81-95.

⁴ We started World War II with about seven million unemployed. For that reason we were able to increase civilian goods even while building war armament. However, the increase of civilian goods after 1940 did not at all match the increased incomes available for spending.

each other for consumer goods. This pressure can only grow and grow, and prices keep on rising. This is the well known inflation spiral.

Effects of Inflation

Two effects of inflation should be discussed briefly. The first is the possibility of the inflation balloon bursting and ending in depression. This will happen if banks continue to expand loans after full employment. For, although profits (and hence employment) are still high, wages and all other costs will finally catch up. When they do, the profit margin thins down. Pretty soon businesses which had been just getting by (because very high prices for their goods offset the high costs of their inefficient operations) will fold up. The consequent unemployment and decreased incomes will cause a decline in consumer spending. Soon other employers begin further lay-offs—and the bubble blows up.

The other effect of inflation, even though it doesn't end in a downturn, is that it always robs some people.⁵ Those who are trying to live on fixed pensions, insurance annuities and other forms of past savings have a hard time. Each turn of the price wheel steals something from the value of the dollars they earned and saved. There are others who suffer in the same way: those who

received a fixed, annual salary; people who are not in strong bargaining positions, as teachers, city employees, non-union labor.

One of the paradoxes of an inflationary situation is that it attracts too much attention to itself, and people tend to overlook the only practicable remedy. When men are engrossed with the serious problem of their constantly shrinking dollars, they tend, unfortunately, to neglect the essential remedy of getting at the momentous task of bringing production up sharply. The remedy is often at hand: more hours of work, harder work, higher productivity, improved business conditions, stronger development of capital. Unfortunately energies are diverted to speculation or exhausted in the scramble to keep some kind of footing in the price whirl. Labor blames profits for the situation; employers blame excessive wage demands. Both should get to work on the problems of production.

Summary

Money, then, has four uses: 1. as a yard-stick of evaluations, 2. as a medium of exchange, 3. as a standard of deferred payment, 4. as a way of storing up value.

Its value consists in its power to purchase goods or services. Hence, value varies inversely with the price of things. And when there are more dollars than things (an inflationary situation), the job is to bring up the supply of things. That's our job today.

⁵ This point is well handled in Bernard W. Dempsey, S.J., "The Usury Element in Inflation," *Review of Social Economy*, 9 (March, 1951) 36-43.

A celebrated authority on the family commends a sociological text on marriage and the family which unites sound social science with value and meaning analysis.

MARRIAGE AND THE FAMILY

A Review

CARLE C. ZIMMERMAN
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THIS text¹ on marriage and the family deserves wide consideration and thoughtful analysis. Previous Catholic family texts in America on the whole have emphasized mainly dogma, whereas this covers all valuable pertinent research, with a few exceptions. Protestant texts generally emphasize empirical data with a minimum of judicial meaning-analysis, whereas this work gives, in nearly every key case, a full view of the total interpretations surrounding each family action. Then the work appears at a time in which family sociology is being prostituted by writers and book publishers alike for something that will sell—a science for the customer and not for the material—and it pays strict attention to data and theory. In addition it is comprehensive, well written and in some respects even daring.

Two-fold Purpose

The authors of the work are mentioned below. A chapter on the legal aspects of marriage by Paul Fitzsimmons and Joseph H. Simeone, Jr. and an appendix on the rhythm method adapted from unpublished materials by Joseph Mundi have been added. It is divided into two parts, one of eight chapters dealing with marriage and another of nine concerning family relations. The authors hope that part one will be used

in courses concerning themselves strictly with marriage and part two, the family, and the whole work in courses in which the two aspects of the domestic institution are combined.

The six chapters by Thomas concern family change, church law, the sociology of unity, children, crises and historical development of the modern family. The six by Schnepf deal with mating, the physical, psychological and economic aspects of marriage, intermarriage and relation of the family to social agencies. Mihanovich deals with divorce, voluntary sterility within the family, illegitimacy and contraception. In addition he furnishes a résumé of recent available census material on the American family.

Widely Useful

In the opinion of the reviewer the work should have wide use, as follows. Teachers of courses on marriage or the family, or both, in Catholic colleges will find it an excellent text. Its teaching aids at the end of each chapter make it such. The parish priest and others dealing with marriage and family problems within the Church will find it an excellent reference work to be consulted from time to time like an engineer's field manual. The Protestant teacher of marriage and family courses will find it an excellent manual of the same type because few, if any, other volumes summarize most modern relevant research and writing so concisely.

In addition, the Protestant teacher will find it a valuable aid because of its

¹ MARRIAGE AND THE FAMILY. — By Clement Simon Mihanovich, Brother Gerald J. Schnepf, and Rev. John L. Thomas, S.J., Bruce, Milwaukee, 1952, x, 502 pp. \$4.25.

meaning-analysis. A sociology of the family exists which is above, beyond and apart from doctrinal disputes and that is seldom concisely available to the ordinary teacher. This is because of the Western cultural disruption connected with the Reformation and the engulfment of family sociology during its flowering last century by evolutionary and Marxian doctrines and a rabid and unanalytical Baconianism in method. The use of this work for consultation will remedy some of these defects in our current sociology.

Disagree About Functions

The reviewer has no comment on doctrinal matters summarized in the work except to say they are ably presented. In the matter of the "pure sociology" of the family (not a matter of doctrinal argumentation) one basic issue draws his fire. It is the analysis of family functions and their change mentioned in Chapters I and IX by Thomas and elaborated in detail by Schnepf in Chapter XV. Over and over again (pp. 16, 259, and 375 ff.) these two authors make the logical and meaningful mistake and confusion often associated with the work of Ogburn but deriving from the nineteenth century passive evolutionary school which contends that family functions have now declined.

This is a conclusion based upon faulty reasoning and easily discernible within the framework of valid logical procedure. The rise of restaurants does not mean that the family no longer feeds its members any more than the rise of tractor-use means that the farmer no longer produces corn. In these propositions terms are changed within the syllogism, meaning is violated, and a change in method is interpreted as a dropping of function. To simplify the matter further, we might ask who feeds the child in the college dining hall—the waitress (Ogburn's answer) or the parent who pays the bills.

The illogicity of this decline in family-function position becomes more

evident if we take the matter of protection. In this matter the argument is based ordinarily upon the increased ratio of policemen to citizens as indicating the decay of the family protective function. Within a single year after a child begins to crawl the mother who watches his cheeks for that tell-tale bulge indicating a safety pin or foreign object therein does more real protection than all policemen during the remainder of the child's life.

Some Actions Delegated

The main family functions are fundamentally "generic disjunctive properties" of the sociological genus—family organization—*itself*, if the reviewer be allowed to use (or perhaps misuse) one of the interesting but useful phrases of Father Thomas (p. 261). It is true that the modern family has "assistants" in many lines as Br. Schnepf eventually and (to the reviewer) correctly begins to see the situation (p. 376 ff.). But this does not mean the decay of entrepreneurship and responsibility within the family.

Further, along with the rise of these "assistants" has come the increase in the demands on each activity. Our early ancestors didn't have mathematics teachers as assistants in education. Neither did they have to prepare their children as engineers and scientists. The educational "function" was finished at adolescence. Now, even without income tax deductions, the parent in the families that count most culturally does not generally finish his educational job before the child has a graduate degree.

This taking of issue over family functional analysis is not for purposes of academic display nor for the perpetuation of existentialist aphorisms in sociology. Rather it is to point out that a society such as ours needs familism more than the earlier type which theoretically is claimed to have had more. In such a situation a developing literate family sociology as this work represents whether by Catholic or Protestant is more than welcome.

TRENDS

Principles on Labor Mobilization

The 24 members of the National Labor-Management Manpower Policy Committee (drawn from labor organizations and agricultural and industrial management) which recently declared its opposition to the drafting of labor to meet mobilization needs issued a "set of principles" to help meet specific manpower problems.

One "principle" urged employers to hire the minimum number of workers needed for the job. Another recommended personal qualification as the main basis of hiring and discouraged considerations such as age, sex, race, color or creed.

Other suggestions especially interesting from the viewpoint of subsidiarity were: cooperation with Federal-state employment services for the fullest use of human resources; employment of facilities of public and trade schools to broaden the base for recruitment; promotion of training programs in plants to improve skills and supervision; development of local recruitment to the fullest before calling outside labor; cooperation with local and civic groups on problems in housing, transportation, child care and school questions; and stabilization of work force by reducing absenteeism and turnover.

Co-chairmen of the committee were Arthur S. Flemming and Robert C. Goodwin, of the Office of Defense Mobilization and Department of Labor, respectively.

Sweden Drops Religious Disabilities

Acting upon recommendations made by a committee set up in 1943, the Swedish Diet passed a new law last year which removed most civil disabilities from members of other religious bodies than the state [Evangelical-Lutheran] church. The law was later approved by a Church synod in September, 1951, and became effective on January 1, 1952. (See SOCIAL ORDER, May, 1951, p. 228.)

The law involves some compromise inasmuch as it preserves the official state character of the Evangelical-Lutheran church while improving the status of non-members. Provisions which preserve the unique status of the state church include: 1. Only Swedish citizens and foreigners living in the Kingdom can be members; 2. Children born to state-church members

automatically become members *at birth*; 3. They can leave the Church only by reporting to a minister with a declaration of such intention.

Among the disabilities which have been removed are: 1. Monasteries no longer prohibited by law, but royal permission is required to open a new house. Applicants to religious communities must have completed 21 years.

2. Religious taxes for support of the state church have not been entirely eliminated, but the amount paid by non-members has been reduced by 40 per cent.

3. Disability for most public offices has been removed; obscurity remains in the case of teachers of theology and of religion in the state schools.

4. Marriages witnessed by ministers of other religions are civilly recognized by the state, provided royal authority for such purposes has been given. Such authorization had been given to Catholics, Jews and Methodists even before passage of the new law.

No reports of the law state whether the obligation for all Protestant children to study the official catechism has been eliminated.

Wages Versus Profit

The right of working-men to a decent living wage takes precedence over a company's right to a reasonable return on its investment.

Such was the recent ruling by the Philippine Supreme Court handed down at Manila in a case concerning a dispute between the Insular Sugar Refining Company and the Insular Sugar Refining Company Workers' Union. The ruling was written by Justice Alejo Labrador. Declared the jurist, "The right of capital to a fair and reasonable return for its investment should not be allowed as an excuse for reducing wages or salaries below the minimum."

The Supreme Court carefully pointed out that an increase granted to workers would not extinguish profits, but only reduce them, yet the sugar company stockholders would still receive a return of 5.29 per cent on investment. This return is quite close to the legal rate.

The reasoning echoes *Quadragesimo Anno*: "If, however, a business makes too

little money, because of lack of energy or lack of initiative or because of indifference to technical and economic progress, that must not be regarded a just reason for reducing the compensation of the workers." (No. 72, Outline Press edition)

Growth of "People's Banks"

Membership in credit unions in North America has doubled in the last five years, and credit union assets have tripled.

The latest report shows that U. S. and Canadian credit union members now total 7,250,000. Assets have climbed from \$533 million to \$1.6 billion.

Wives Working

Although 18,602,000 women were in the 1951 labor force, the percentage of women working was less than in the war year 1944. The 1951 figure is 32.4 per cent of the woman population, while the other was 35.0 per cent. Approximately 150,000 fewer women were working in 1944.

Today nearly twice as many married women are working as single women (10,182,000 compared to 5,430,000). In 1944 there were 8,433,000 married women workers and 7,542,000 single, a difference of slightly less than a million.

In 1951 the labor force included 2,990,000 widowed and divorced women workers, as against 2,474,000 in 1944.

The statistics were recently released by the Bureau of the Census, U. S. Department of Commerce.

Reds in Tibet

Red China's invasion of Tibet in October, 1950, with a view to infiltrating Afghanistan, Nepal, Bhutan and Sikkim, has not panned out, a report from Australia states. Since its appeal to U.N. in November of that year, Tibet has stood firm against efforts to subjugate the country to Mao Tse-tung. The only Chinese hold upon the area remains military.

Actual power in Tibet is exercised today by an anti-Communist secret People's Committee, which makes recommendations to the youthful Dalai Lama. So great is his prestige that Chinese have not dared to use force against his continued resistance to Red pressure. Two of his premiers, less protected than he, have resigned in the past ten months. They were Sawang Lukhang and Losang Tashi.

On the first anniversary of the Tibetan invasion, October 24, 1951, the Peiping radio announced that the Dalai Lama had ratified an agreement granting Chinese sovereignty over Tibet. Nevertheless in recent months, as a result of clashes with Tibetan civilians and troops, it has been necessary to cancel a program intended to integrate Chinese Red and Tibetan military forces.

Protest Immigrant Discrimination

At an Institute on Immigration held in St. Louis recently, Archbishop Ritter, chairman of the Bishops' Committee on Immigration, called for elimination of discriminatory features from all American laws concerned with immigration. "There is no piece of legislation that the enemies of the United States are using more effectively against us today than our recent immigration legislation," the prelate said.

Recalling that our modern laws were drafted in an era of profound isolationism, when feelings against foreigners had been fostered by Klan activities, he said, "We know that the original National Origins Act was designed openly and avowedly to discriminate against the people from southern and eastern Europe. Its authors boasted of the fact that they wanted to discriminate against these peoples."

The meeting in St. Louis was part of a nationwide wave of revulsion against the McCarran-Walter Immigration law.

Christian Family Movement in Japan

While studying at Purdue University last year, Peter M. Sawada, a mechanical engineer from Japan, grew interested in the Christian Family Movement in Chicago. He spent much spare time studying and discussing it. Since his return to his home, Mr. Sawada has interested the Archbishop of Tokyo and the chancellor in the C.F.M.

More than that, through the efforts of this engineer and his wife the first meeting of C.F.M. was held in the Tokyo district. Frequent meetings, according to his report, are impossible. "Average people have to work about 13 hours a day (including commuting time). The pay they get is about \$40 a month. Cost of food is such that one hour's work equals about a loaf of bread."

BOOKS

SOCIALISM AND AMERICAN LIFE.

—Donald Drew Egbert, Stow Persons, editors, T. D. Seymour Bassett, bibliographer. Princeton University Press, Princeton, N. J., 1952. Two volumes. Both volumes, \$17.50; separately, \$10.00 each.

However great may have been the reforming impact of socialism upon American life, its central revolutionary ideas have left the nation untouched. During the nineteenth century a few communities of "scientific" socialists (to accept Albert Salomon's—and Ch. Rist's—reversal of Marx' classic categories, *Cross Currents*, Summer, 1952, p. 40), ghettoed mentally and socially from their neighbors, died almost unnoticed; and a complex set of factors, well analyzed by several authors in this work, minimized the acceptance of "utopian" Marxist socialism here.

Nevertheless, we can accept the editors' defense of their project: "... socialism, whether one approves of it or not, is, after all, one of the most powerful influences in the world today; and no American can hope to consider himself educated who does not seek to understand the premises and history, the possible contributions and limitations, of the chief varieties of socialism, in comparison and contrast with the American democratic tradition." (p. viii)

These two splendidly edited and manufactured volumes are the product of an undergraduate course conducted through two years at Princeton University by the Program in American Civilization. The first volume comprises fifteen essays developed from lectures; the second is a descriptive and critical bibliography which roughly parallels the organization of the essays. Together they form an encyclopedia of American socialism; some of the essays, notably Daniel Bell's "Background and Development of Marxian Socialism in the United States," are gems of sprightly exposition. Socialism is as fissionable as uranium, and his skilled juggling of innumerable splinter groups and doctrinaire feuds is masterly.

While socialism has had little revolutionary influence in America, the pull of Marxist ideas upon modern secularized liberals and others who share a naturalistic view of man must not be forgotten. The reasons for that influence stand clear in Sidney Hook's "The Philosophical Basis of Marxian Socialism in the United

States," and its extent, in Willard Thorp's "American Writers on the Left," and Donald Drew Egbert's "Socialism and American Art."

The second volume is a splendid piece of bibliographical scholarship. While it is primarily concerned with works on American socialism, many fruitful by-paths are entered. The bibliography attempts more successfully than the essays to suggest lines of investigation that will isolate the significant points in which socialism differs from traditional Western thought. This has been well done by a number of French critics, but some outstanding writers are overlooked (and there is no indication that Mauriac's symposium, *Le Communisme et les chrétiens*, is available in English from the Newman Press). Some of the following names: Lepp, Desroches, Vancourt, Rideau, Baas, Lubac (his work on Proudhon appears, but not his *Drama of Atheist Humanism*), Fessard, Chambre, Bartoli, van Overbergh, might well have been included.

FRANCIS J. CORLEY, S.J.

THE ANATOMY OF REVOLUTION.

—By Crane Brinton. Revised Edition. Prentice-Hall, New York, 1952, xi, 324 pp. \$5.00.

Two major revisions appear in this second edition of Brinton's well-known study of revolution. The first clarifies the author's exposition of historical method. The second discusses events in Soviet Russia subsequent to 1938, when the first edition appeared. In this period Brinton finds nothing to compel revision of his opinions about revolution in Russia, but these are somewhat more tentatively formulated. While inclusion of the Spanish Civil War would have required substantial rewriting, it is regrettable that this interesting struggle could not have been included.

The conclusions of the work remain the same, but a significant observation concerning the age of the "common man," which extends the generalization to Asia, has been inserted. To this extent the movement under study is no longer properly restricted to Western civilization but has become, so to speak, terrestrial. To say, however, that this terrestrial uprising of the common man (prescinding, as the context permits, from extremism) "of-

fends the traditional Christian" seems exaggerated.

To the excellent bibliography might have been added Philippe Sagnac, *La Formation de la Société Française Moderne* (2 vols., Paris, 1945-46) and a chaotic but stimulating work, Jules Monnerot, *Sociologie du Communisme* (Paris, 1949). With de Jouvenal's rather rhapsodic work, *On Power*, might have been included Alfred Pose's *Philosophie du Pouvoir* (Paris, 1948).

THE SOVIET UNION: BACKGROUND, IDEOLOGY, REALITY: A Symposium.—Edited by Waldemar Gurian. University of Notre Dame Press, Notre Dame, Ind., 1951, 216 pp. \$3.50.

This slender volume is a collection of essays on various phases of Soviet actuality, originally presented at Notre Dame University. The authors are all outstanding and well-known specialists on various aspects of the Soviet composite and, so, most competent to speak on the subjects presented.

They obviously had much more to say than could be compressed into the two hundred-odd pages of this volume. The concentrated economics of Naum Jasny's "Results of Soviet Five Year Plans" is a little too potent for the ordinary intellectual digestion of the layman. Father Dvornik did not attempt the impossible in trying to give a picture of the Church and State in central Europe, but contented himself and, I am sure, his hearers with a brilliant historical approach to present problems in mid-Europe. No one knows more about Byzantine civilization than he, but I am inclined to believe he allows his Slavic sympathies to prejudice an impartial appreciation of Germanic contributions to Europe. Dr. Timasheff, writing of religion in Soviet Russia, while admitting that the concessions made to the Orthodox Church were a matter of expediency, still sets his hopes too high that this situation is, none the less, to the advantage of religion. By all expectation it is just the temporary tolerance given to non-communist political parties, so that they can sign their own death warrant with blinded eyes. Vladimir Petrov weakens the effectiveness of his picture of Soviet terror by such a careless use of language as saying that Nazi terror was just a trifle in comparison.

Professors Gurian, Mosley and Karpovich, top names in the Russian field, handle their subjects with the factual drive and absence of rhetoric of good classroom lectures. They speak respectively of philo-

sophical backgrounds of the Soviet State; Soviet expansion in central Europe; and Soviet thought control as a legitimate offspring of the revolutionary radical thought dictation of the 60's rather than of Nicholas the First's spasmodic drive against the suspicion of subversion.

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THE ANATOMY OF COMMUNISM.
—By Andrew M. Scott. Philosophical Library, New York, 1951, xiii, 197 pp. \$3.00.

The express purpose of this book is of a practical nature: "to explore the inner workings of communism, to lay bare its anatomy . . ." (Introd. "ii"). The work is divided into two parts: first, a selective presentation of the basic ideas of Marxism economic determinism, dialectical materialism and the class struggle, and second, a study of modern communism and an attempt to show the nexus between Marxian theory and contemporary communism.

The author quotes directly and liberally from the approved authorities of communism—Marx, Engels, Lenin and Stalin. He shows clearly the inherent falsity of Marx's doctrines, especially that of economic determinism. How Marx transforms partial truths and even errors into general principles and from these derives working norms is also conclusively demonstrated.

In his consideration of these Marxian principles "in action," so to speak, in the tactics of contemporary communism, Mr. Scott's general thesis is . . . "theory" will be shown to follow rather than to precede practice" (p. 47). This statement at face value is not entirely accurate. While communist tactics veer like a weather-vane to suit the Politburo's objectives, there is always a hard core of communist "dogma" that remains immutable, and inexorably so. The author fails to realize, or, at least, to emphasize this point.

Despite this defect the book is worthy of consideration. One of its main values lies in the collection of quotes from the fathers of communism which the author has painstakingly gathered and ordered under the various topical headings. For the casual reader these very quotes may be a drawback to the readability of the work; the student of communism will welcome them.

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SOCIAL ORDER

ONE GREAT PRISON.—By Helmut M. Fehling. Beacon Press, Boston, 1951, xvi, 175 pp. \$2.75.

On April 22 and May 5, 1950, TASS, Soviet news bureau, published announcements that purported to say the final word on repatriation of Japanese and German war prisoners from Soviet territories. The entire world reacted with shocked horror to the Soviet reports, which were clearly at variance with facts and which left hundreds of thousands of war prisoners unaccounted for. This book of Helmut Fehling gives some idea of what has happened to these victims of communist injustice.

In part I the author, a former officer in the German Army, gives a vivid, though not always perfectly coherent, account of his experiences as a war prisoner and slave-laborer in Soviet Russia. The account stands as testimony to the status today of hundreds of thousands of the writer's former fellow prisoners.

In Part II translator Charles R. Joy has made an instructive collection of documents pertinent to Japanese and German war prisoners of Russia. Beneath the stiff formality of most of these documents one can read an eloquent appeal on the part of the free world to the U.S.S.R. to live up to her express commitments on repatriation and to give some explanation for her inhuman refusal to furnish information on prisoners. It is an appeal answered only by the cold cynicism of wholly unsatisfactory Russian replies.

JOHN F. CLARKSON, S.J.
St. Mary's College

THE ORGANIZATIONAL WEAPON: A STUDY OF BOLSHEVIK STRATEGY AND TACTICS.—By Philip Selznick. McGraw-Hill, New York, 1952, pp. 350. \$3.50.

In this fourth volume of a series published by the Rand Corporation, Philip Selznick successfully analyzes the subversive structure and function of communist parties throughout the world. By describing them as "combat parties," similar to military "combat teams," Selznick explodes the myth of their being mere political organizations.

The most valuable sections of this work deal with communist control of front organizations as well as with infiltration into non-communist institutions. In dealing with the latter, Selznick points out that the greater danger comes from within. That is, the absence of a sound value system and of a clearly understood reason for existence has weakened some of our

national institutions (e.g., some universities and professional societies) much more than any communist attack originating only from the outside could ever have accomplished.

Progressive demoralization of our national institutions is effected largely through communist manipulation of the "Stalinoid man," a split personality who partially accepts Soviet ideology while anxiously clinging to the more comfortable aspects of democratic living. Others have referred to this modern schizophrenic as the "totalitarian liberal," a highly disorganized creature who places little or no faith in the civilization which brings him much material satisfaction.

Such a passive and ill-formed character can scarcely resist the impact of a clear-headed, ruthless combat organization. Hence, the author calls upon those members of modern democratic society who live by sound principles of life to deny communists access to the wavering and the morally insecure. This goal must be achieved by means of intensive educational programs as well as through direct, vigorous exposure of the subversiveness of what communists try to pass off as legitimate political activity. The lesson of Czechoslovakia is held up to those advanced democracies which are not working hard enough to preserve themselves while they still have time.

Another excellent feature of this volume is the abundance of direct quotations from basic communist documents.

WILLIAM A. NOLAN
Institute of Social Order

THE YUGOSLAVS.—By Z. Kostelski. Philosophical Library, New York, 1952, 498 pp. \$4.75.

Tucked into the southeast corner of Europe is a small country, conceived and born in the Versailles treaty, ethnically ignored by the rest of the world. It is composed of Croats, Slovenes, Serbs, Macedonians, Bulgarians, Moslems, Bosnians, Herzegovinians, Likans, Dalmatians. This mixture of peoples and nationalities has confused the rest of the world to such an extent that no work has appeared in the English language which satisfactorily explains the people that now inhabit Yugoslavia.

Mr. Kostelski attempts to present an unbiased and scientific record of the origins and developments of these people from the earliest times to the present. Neither of these claims is fully justified. It appears that the book was subsidized, partly at least, by a number of Croat, Slovene and Serb individuals and organizations. The

book strives to justify the existence of Yugoslavia and tries to prove the cultural and historical unity of Yugoslavs. About half of the people in present-day Yugoslavia do not wish to perpetuate the nation as a single political unit, but this is not taken into consideration by the author.

The reviewer has kept up with all books on the Yugoslavs and Yugoslav writers, but he is not familiar with this author. Hence no judgment can be made on his competence. Since the author has refused to document his sources, except in a very few instances, it is extremely difficult to evaluate this work.

The book appears to be a translation from the Serbo-Croat language. The English translation is poor and heavy and might well have been edited more carefully to eliminate primitive and archaic English.

The Yugoslavs could have been a valuable contribution in the study of minorities, in the understanding of the present people under Tito's regime, and in history. The editors and the author have failed to take advantage of this opportunity. We must still await an unbiased, impartial analysis of the people that now compose Yugoslavia.

CLEMENT S. MIHANOVICH
Saint Louis University

SATAN.—Edited by Bruno de Jésus-Marie, O.C.D. Sheed and Ward, New York, 1952, xxv, 506 pp. \$5.50.

This adaptation of an annual volume of the *Études Carmélitaines* examines the Christian theology of Satan, non-Christian evidences of him, the phenomena of possession and diabolism, evidences of the devil in art and literature and finally a brief section on the modern war against God, decide.

Publishing a study of Satan in our age, blinded by naturalism, requires courage, but because we have blinded ourselves to his existence and power, it is the more necessary. Essays in the first part examine the angelic nature and sin, his hatred of God and man, the methods of his malevolence, the significance of Biblical imagery concerning him, his position in Christian ontology and the evidences of Satan in St. John of the Cross and St. Teresa.

The second section studies Satan in dualistic religions: the primitives, Mazdeism, Manicheism. The third part considers diabolical manifestations in the gospels, in several historical cases of possession and pseudo-possession and in the ceremonies of exorcism; witchcraft of the

fifteenth and sixteenth centuries. A fourth section examines literary and artistic portraits, notably in Dante, Milton, Blake, Gogol, Dostoevski and, briefly, in modern literature. Two final essays present the growth of anti-theism throughout the nineteenth century and a brief attack on nazism as satanic.

The book can help us realize that the prince of darkness can only profit from our modern chaoses.

THE FAITH AND MODERN MAN.—By Romano Guardini. Pantheon Books, New York, 1952, vii, 166 pp. \$2.75.

During World War II the celebrated Berlin theologian, Romano Guardini, contributed to a clandestinely-published series of booklets twelve essays, the substance of which he later delivered as sermons. Writing to give people solace and courage in the midst of war and internal dangers, Father Guardini selected topics specially adapted to their needs: God's patience, His dominion and man's freedom, providence, revelation as history, faith as overcoming, the saints, the adversary. To subjects already well-suited to his purpose the author brought his admirable sense of actuality and of Christianity's vital significance. Even in the context of our lesser crises today the essays are of inestimable human and religious worth.

FAITH IS A WEAPON.—By Thomas B. Morgan. Putnam's, New York, 1952, 278 pp. \$3.75.

Thomas Morgan, from his vantage point as a newsmen in Europe, and particularly Rome, gives us an insight into the role the Catholic church plays in a continent engulfed by communism. He reviews papal stands against totalitarianism and shows historically the key role Catholicism has played in preserving western civilization from pagan attacks. Morgan then proceeds to describe the position and strength of the Church in the countries both east and west of the Iron Curtain. He concludes that the faith is a weapon—the most effective and durable weapon that exists to defend a Europe with its back to the wall.

Morgan's most interesting chapters deal with Italy, Yugoslavia and Poland. Inasmuch as he lived in Rome for some time and previously published a book on Catholicism in world affairs, his knowledge of the Italian scene seems more authoritative than that of some others. He feels that Italian Catholicism is undergoing a real revival—the bulwark of the new Christian

Democracy. The author has much of interest to report on the Iron Curtain countries. As regards treatment of the Church, he classifies Yugoslavia with the other Iron Curtain countries. He pays tribute to the courage of the Church, especially in Yugoslavia and Poland, and to a lesser degree in Hungary and Czechoslovakia. Poland stands out as the strongest Catholic bulwark inside the Iron Curtain.

Political observers who have been puzzled to explain the rise of Christian Democracy in Europe will find a satisfactory explanation in *Faith is a Weapon*. The most effective basis for resistance to atheistic communism, says Morgan, is Catholic faith, a faith which Europe is re-discovering under the challenge of communism.

ANTHONY F. BOUSCAREN
University of San Francisco

DRIFT OF WESTERN THOUGHT.—

By Carl F. H. Henry. Eerdmans Publishing Co., Grand Rapids, Mich., 1951, 160 pp. \$2.50.

This work by a staff member of Fuller Theological Seminary in California is perhaps best described as an essay on theological thought. True, the abundant references indicate the author has read a wealth of literature, both Catholic and Protestant. But the general style of the work is that of an essay, and necessarily so. For in 160 pages the author attempts to delineate the evolution of some 2,000 years of religious thought. Yet the effort is not as inadequate as one might suppose. In fact, it is a work that on the whole succeeds by indicating rather than the conclusions than the developments of thought and thus drifts through centuries of history.

One wonders on finishing a work such as this how the author can be so close in his theology to Roman Catholicism, even (doctrinally speaking) on quite friendly and familiar terms, demanding a position for himself alongside Catholicism, far removed from modernism and liberalism. Pages 132-141 depict a Protestant standing on the steps of the True Church, but not quite in it.

The theological and philosophical weakness of the book is marked on two points, 1. the author maintains that one must begin with the premise that God has spoken and inquire what it is that He has said; and 2. the author gets tangled in his explanation of the problem of knowledge by advocating a theory of innate ideas.

CHARLES HENRY, S.J.
Alma College

SOCIETY IN TRANSITION.—By Harry Elmer Barnes. Prentice-Hall, New York, 1952, xiii, 878 pp. \$6.00.

The author believes that this is "the most useful extant textbook in the field" of social problems at mid-century. It includes some good material that one might have trouble finding neatly gathered elsewhere. Otherwise I find little in the book to recommend it.

One might have hoped that Mr. Barnes would at least make more consistent his value judgments since the book's first edition in 1935. Vain hope! He still has all the oddities of free love, euthanasia, companionate marriage. He typifies the fearsome "social scientist" who uses knowledge of facts and statistics of social pathology as a platform for dispensing his own poisonous value judgments. Had he scientifically separated his analysis of social problems from 1. proposed solutions derived from that analysis and 2. his own prescriptions, the reader might profit from the former and disregard the latter. But he did not. For a sociologist, he is extremely weak in showing the social factor in the various human problems which he treats.

Some Catholic teacher might be interested in having this book on his desk as a convenient source for some pertinent facts and as exhibit of how not to teach a course in social problems.

JOSEPH B. SCHUYLER, S.J.
Fordham University

THE TROUBLEMAKERS.—By Arnold Forster and Benjamin Epstein. Doubleday, Garden City, N. Y., 1952, xiii, 317 pp. \$3.50.

This is a book about peddlers and practitioners of prejudice for profit. These professional hatemongers create, cultivate, exploit and intensify prejudice against Catholics, Negroes, Jews and other minorities. Hate publications have 500,000 subscribers and are read by well over two million people yearly.

To help us to understand the nature of these anti-Catholic, anti-Semitic and Negro-baiting agitators, the authors have made intimate studies of a selected group of typical propagandists in each field.

Harvey Springer, for example, is a hell-fire-and-brimstone anti-Catholic leader among the rabble-rousing fraternity. He devotes much time to his various publishing enterprises, speaks almost nightly in churches and prints and distributes the bogus Knights of Columbus "oath." Benjamin Freedman has a sizable fortune

which he devotes largely to the spread of anti-Semitism. Joseph Beauharnais, a manufacturer of leather goods, organized the White Circle League and hopes it will develop into a powerful, nation-wide, anti-Negro movement.

The authors of this study, sponsored by the Anti-Defamation League of B'nai B'rith, seem to highlight the vitriolic demagogue and pass over in silence the more intellectual type of scoundrel, Paul Blanchard, for example. This concentration on the gaudier types of racketeers tends to provide a too convenient scapegoat for the "gentle people of prejudice"—those numerous Americans who accept discrimination against minorities, who see it practiced every day but do not protest even in the recesses of their own consciences. Yet the book will serve a valuable purpose if it does nothing more than alert some of our comfortable citizens about the range and extent of the manufactured intolerance which they sanction by their silence.

JOHN J. O'CONNOR
Washington, D. C.

MAN THE MAKER: A Study of Man's Mental Evolution.—By G. N. M. Tyrrell. E. P. Dutton and Co., New York, 1952, 311 pp. \$3.75.

The thesis of this book is that man's mind is adapted in the upward evolutionary process, which Mr. Tyrrell presupposes, to the level at which it happens to be. The methods of modern physical science, whose postulates preclude the non-material, are actions of an archaic mind. The scientist is incapable of discovering the non-material—and, being incapable—denies its existence. He applies his theories to investigations in physics, biology, psychology and philosophy. The book may evoke interesting queries in the minds of some materialists.

INDUSTRIAL RELATIONS AND THE SOCIAL ORDER (Revised Edition).—By William E. Moore. Macmillan, New York, 1951, xiii, 660 pp. \$5.00.

The new edition of Moore's text keeps the same focus as the first—the social organization of industry, and the relation of industry to society. However, developments in the field of industrial relations are reflected both in the revised contents and in the author's point of view.

The major feature of the revised text is the complete revision of the section covering labor organizations and union-

management relations. Chapters XIII-XV, XVII and most of Chapter XVI are entirely new.

Chapter XXI, dealing with the aged in industrial societies, calls attention to the growing interest of social scientists in this "problem." In his concluding chapter the writer deals with the stability of the industrial system. He points out that the impressive productive efficiency of the industrial system is secured at considerable cost to most traditional forms of social participation and allegiance.

This book remains the best text in the field of industrial sociology.

JOHN L. THOMAS, S.J.
Institute of Social Order

ESSAYS IN EAST-WEST PHILOSOPHY.—By Charles A. Moore, University of Hawaii Press, Honolulu, 1951, xii, 467 pp. \$5.00.

The U.N. and U.N.E.S.C.O., the two most promising organizations to result from World War II, aim to secure and to maintain universal peace and security by establishing a better understanding and a greater cooperation between all nations. Toward this end it is absolutely necessary to recognize the various mentalities, ideas and ideals of the nations—their various philosophies. Professor Moore's book will definitely help resolve this problem.

This volume is the report of the second East-West Philosophers' Conference held at the University of Hawaii, June 20-July 28, 1949. There eminent philosophers gathered to learn from one another and seek a greater mutual understanding between East and West. This primary purpose of the Conference is also the hope of the author. Its importance can be seen when one realizes what great trouble and confusion have risen in recent years through misunderstanding and misinterpretation of other races and nations.

The 23 formal papers presented at the Conference make up the four major parts of the book, offering not only suggestions for the synthesis of Eastern and Western attitudes, but also useful clarifications of many widely-misunderstood doctrines.

It was discovered that there are not only numerous points of agreement in all aspects of philosophy, but also some really surprising areas of significant agreement between philosophies generally thought to be fundamentally opposed in spirit and in detail. "This assumption," Moore believes, "almost inevitably entails misunderstanding and conflict by preparing the mind to look for differences rather than

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identities or similarities," yet he admits that there "can be no orchestrated unity, of course, of identical principles." As a basis for synthesis, the seminar found that the ethics of love is central in most philosophical schools, despite the fact that the major philosophical traditions have called this virtue by different names, such as *love* in the Christian-influence Western tradition, *Ahimsa* in the Hindu, *compassion* in Buddhist philosophy and *Jen* in the Confucian tradition of China.

Despite the fact that the main characteristic of contemporary domestic politics of any people or culture is the conflict of ideologies, normative social theories and values which it exhibits, Mr. Moore concludes that "our faith in the possibility of achieving a deep-going mutual understanding and agreement on fundamentals is stronger than ever: we realize we are all human beings on the same planet, equal participants in seeking truth about ethical and social values and in translating these insights into concerted action" (p. 439).

JOHN HO
St. Louis University

NIETZSCHE AND CHRISTIAN ETHICS.—By R. Motson Thompson. Philosophical Library, New York, 1952, 104 pp. \$2.75.

This little book is an exposition of Nietzsche's moral ideas and, above all, of his denunciation of Christianity as a way of life. The seven chapters present the large ideas of Nietzsche's philosophy, his attack on Christianity, a criticism of his basic ideas and of his attack, the psychological implications of his thought, the points of similarity between his ideas and Christianity and, finally, a brief synopsis of the Christian ethic. There are two concluding notes, one on Nietzsche's ideas today, the other on his relations with humanism.

This study is useful chiefly as an attempt to formulate Nietzsche's chaotic thought in simple, intelligible language. Recognizing that his idea of Christianity derives more from a reading of the Hegelians of the left and Schopenhauer than from an unbiased examination of the Gospels and that his ethic is based upon "a universe constructed according to the exigencies of his own tormented individualism," as Jolivet has remarked, Thompson strives to salvage what he can of inspiration from the twisted chaos of Nietzsche's writings.

Nietzsche's principal worth is his biting denunciation of Christian smugness and

his own frenzied earnestness. In both these qualities he resembles Kierkegaard, with whom he has been linked by Karl Jaspers' characterization of their thought as impetuous Christianity and anti-Christianity, respectively.

EDITH STEIN.—By Teresia de Spiritu Sancto, O.D.C. Sheed and Ward, New York, 1952, viii, 238 pp. \$3.25.

This biography will introduce many of its readers into the atmosphere of the strictly Orthodox Jewish home in which Edith Stein was raised. Although Frau Stein, Edith's mother, embodied in her life the traditional practices of Judaism as interpreted in the Talmud and strove to impress this spirit on her children, Edith herself grew up as an atheist and remained such until she was 21 years old.

The narrative tells grippingly of Edith's way into the Church through the gateway of philosophy, through the gateway of good example from a devout Protestant, through the gateway of her reading the *Autobiography* of St. Teresa of Avila. Her experiences in the convent which she entered in 1932 are beautifully told. The biography tells finally of Edith's removal from her convent by S.S. men, of her imprisonment in a concentration camp, followed by a violent death, probably in a gas chamber. Her lot seems to have been shared by some 1,200 other Jewish-Catholics.

The book makes easy reading except for some portions that deal with Edith's philosophical opinions. Catholics should find their faith strengthened by the reading of this excellent biography, and perhaps Jews who are fortunate enough to get it into their hands will discover from its pages the long-awaited Messiah who is their Inheritance.

ARTHUR B. KLYBER, C.S.S.R.
De Soto, Missouri

GOVERNMENT BY THE PEOPLE: The Dynamics of American National Government.—By James MacGregor Burns and Jack Walter Peltason. Prentice-Hall, New York, 1952, xvii, 946 pp. \$7.50 (\$5.50 text price).

The sub-title of this book is no mere cliché. The authors, by taking the dynamics of government as their point of departure, and by giving greater attention to functions of government than to form, have written a superior textbook

for a course in American National Government, and for the reader whose knowledge is either skimpy or too academic.

Not that form and structure are neglected: indeed greater attention than usual is given to proposals for structural reform, and to their functional consequences. But space often occupied by the minutiae of salary scales, specific lines of command and qualifications for office (information readily available elsewhere) is here devoted to a vivid and concrete vector-analysis of the life-elements of government that are usually presented dryly and unrealistically.

More space than usual is likewise devoted to such subjects as the history of Supreme Court practice and theory, and to political philosophies influential on the course of American constitutional law and legislation. On a few of these theoretical questions, however, (e.g. socialism, church-state relations, regulatory taxation) the treatment is unnecessarily simplified.

The value of the book is enhanced by its easy style, a variety of unusual pedagogical devices, table and illustrations (containing much structural detail omitted from the text), a 53-page bibliography, an appendix containing the Constitution, *Federalist* papers 10, 51, and 78 and a chapter on getting into government.

Teachers who regard the size of the book as prohibitive will find guidance in the preface as to valuable but unessential chapters that may be cut.

ROBERT J. KELLY, S.J.
St. Mary's College

ECONOMIC DEVELOPMENT OF THE UNITED STATES.—By John R. Craf. McGraw-Hill, New York, 1952, xii, 598 pp. \$5.00.

ECONOMIC FORCES IN AMERICAN HISTORY.—By George Soule. Sloane Associates, New York, 1952, viii, 568 pp. \$4.75.

Both these new college texts in American economic history have certain characteristics which set them apart from the standard works now dominating this field.

Professor Craf seems to have aimed primarily at a simplicity suitable to freshmen in economic history. His page is set in large type, with the text broken by pictures and frequent subheadings. The style is effortless and clear, yet lacks a precision of development.

It must be emphasized that a textbook is as good as it fits the classroom purposes of an effective teacher. It is inconceiv-

able that such an experienced publisher of textbooks as McGraw-Hill would accept a book which would not be a "good text" for at least some teachers. But this reviewer has misgivings about the general suitability of this work. Unless well supplemented by collateral readings and/or classroom lectures, the use of Craf would result in a superficial view of much of American economic development. The section dealing with the "industrial economy" which emerged from 1865 to 1898 is exceptionally good. Most of the few maps are worthless—most are black-and-white reductions to about 4x6 of Denoyer-Geppert colored wall maps. To use them as maps should be used, the student would need a magnifying glass and a technicolor imagination.

Professor Soule has turned out a text which probably reflects the organization of his own course in American economic history. The book consists of two parts: one to 1900 and the other after 1900. In each part events are subjected to double coverage, once chronologically and once topically. Part I gives a sixteen-page chronological summary and then in fifteen pages announces seven themes. The rest of this part consists of seven chapters each on a separate theme. Part II begins with seven chapters in which the themes are substantially the same and follows with a four-chapter chronological treatment of the period from 1900 to 1950.

Every teacher will at once see the pedagogical usefulness of this arrangement; and the "themes" well lend themselves to the title, "economic forces in American history."

Professor Soule is a clear and forceful writer, but this book is certainly more complex than Craf, probably even more than any other standard text except Wright. As one would expect from an author who has been connected with the National Bureau of Economic Research, statistics abound. There are no pictures, and relatively few maps, but there are many tables and graphs.

Apart from use as a text for a course in economic history, Soule would be a splendid collateral reading book for almost any course on national income, business fluctuations, money and banking, industrial organization and such. The first two chapters of Part II are unique introductions to the N.B.E.R. and N.I.C.B. studies of production and national income since 1900. Teachers of economics and business should examine this book of Soule to see how they can use it.

RICHARD L. PORTER, S.J.
St. Louis University

SOCIAL PROBLEMS AND SOCIAL POLICY.—By James Reinhardt, Paul Meadows and John Gillette. American Book Co., New York, 1952, xx, 579 pp. \$4.50.

The three authors, Reinhardt, Meadows and the late Prof. Gillette, have used a considerable amount of material from an earlier book, *Social Problems and the Changing Social Order* to compile this copious volume on social problems and their relation to the social policy. A social problem is defined as having "a group bearing, social in its results and responsibilities." The authors assert that society has established a moral code of right and wrong, a position which we can not accept, but we must respect the authors' views on social responsibility. Again, the perfectibility of human nature through society and culture is a hypothesis that neglects the historic fact of the Fall. Later on, the authors advocate birth control on an individual level. Selectivity is carried into the field of immigration so that we are to prefer the northwestern European as being socially, rather culturally superior, hardly a socially tenable position. On the credit side, the chapter on family adjustment is helpful in counseling, while the one on eugenics presents both sides of this current problem fairly.

In summary, this work has a wealth of statistical data, generally quite recent. Of current interest is its discussion of the United Nations.

JAMES J. CONLIN, S.J.
Woodstock College

DELINQUENTS IN THE MAKING: Paths To Prevention.—By Sheldon and Eleanor Glueck. Harper, New York, 1952, viii, 214 pp. \$3.00.

This book is a simpler version of the findings of the research in persistent delinquency published by the authors in 1950 under the title, *Unraveling Juvenile Delinquency*. The study was begun in 1940, the field work completed in 1948, and the findings published in 1950. This volume presents most of the material in less technical language, although some whole passages from the original volume are included here.

The contributions of the Gluecks to the study of the various aspects of the causes, treatment and prevention of crime are well known. The research that has served as the basis for this book is the most ambitious survey they have ever undertaken. Their subjects were 1,000 boys ranging in age from eleven to seventeen. Of these,

500 were delinquents and an equal number were non-delinquents. The boys were carefully selected and paired according to similarity of age, family background, general intelligence and environment. What led half of this group toward a career of crime while their opposites were growing up to be law-abiding citizens? The Gluecks believe they have discovered some of the answers.

After evaluating the records of home life, school experience and influences outside the home, they studied the individual attributes of physique, health, intelligence and personality. As might be expected, their typical delinquent comes from a much more unhealthy family background than the non-delinquent. On the other hand, he tends to be a stronger physical type, is more self-reliant and less likely to start with psychoneurotic troubles. It is interesting to note that the typical delinquent studied started his delinquent career very early in life. According to the authors he could be spotted before the age of ten.

This study represents a valuable piece of research. It would be helpful to have more complete information on the religious backgrounds of the subjects. What part did religion play in their lives? Finally, it should be pointed out that all of the boys studied were from the slum areas of Boston. The sample is highly selective and consequently the findings of this research must be used with this basic limitation in mind.

JOHN L. THOMAS, S.J.
Institute of Social Order

WELFARE ECONOMICS AND THE THEORY OF THE STATE.—By William J. Baumol. Harvard University Press, Cambridge, Mass., 1952, 171 pp. \$4.25.

The theoretical justification of governmental intervention in the workings of a free economy has long been a thorny problem for the classical economists, and indeed, remains a practical problem for our politicians, today.

Classical economists and politicians, alike, recognize the need for some intervention, but the limits set for this intervention are often arbitrary and inadequate.

Dr. Baumol, in *Welfare Economics and the Theory of the State*, proposes in classical terms a new theoretical analysis of the relationship between a free economy and the democratic state. By means of a general equilibrium analysis the author justifies state intervention in those sections of

the economy where the interdependence of the members of the community makes the pursuit of individual self interest harmful rather than beneficial to society.

The book attempts no practical policy recommendations; the intention, rather, is

to set forth certain general principles within whose framework governmental policy can be judged. And even as general principles, Dr. Baumol does not maintain that his own conclusions are more than partial and tentative.

LETTERS

College Marriages

Well do I remember the surprised reaction to Father Thomas' quotation of the Havemann-West statistics in his *Institute on the Family* [see *SOCIAL ORDER*, October, 1952, p. 358]. Statisticians often overlook the multi-faceted human factor to which any set of figures about any group of people is tied. Even Father Thomas was caught in the mesh until those of us who live on the scenes challenged him. A noted professor, commenting on the installation of new tabulation facilities, once said: "They're almost human—until they come to a bent card!"

But men and women put together the synthesis of *Time's* survey. They come up with a surprise theory—a complete surprise to those of us it concerns, because somehow it just isn't true—which Father Thomas' study seems to have exploded. The coincidence of his article with that of Lynn White, Jr., in *Harper's Magazine* for October has occasioned the enclosed observations on the question. The comments are not at all exhaustive, but they pay truth the "respect of earnest effort."

SISTER MARY AQUINICE, O.P.

Rosary College
River Forest, Ill.

◆ We hope to be able to publish Sister Mary Aquinice's article in an early issue. Ed.

[Data from] . . . a survey of the civic interest of Trinity College graduates, supplemented by data collected by the Alumnae Office . . . in the spring of 1950, show that of 3,065 graduates of Trinity between 1904 and 1950, 2,006 (64 per cent) were married and 1,059 (36 per cent) were single. These figures agree with Father Thomas' findings for a much larger number.

A further . . . parallel is noticeable when the same time categories are used.

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Before 1926, 61.7 per cent of Trinity's graduates were married and 38.3 per cent were single; Father Thomas' figures for the same period were 63.0 and 37.0, respectively. For 1926-35, Trinity's figures were 69.0 and 31.0; Father Thomas' 71.6 and 28.4. For 1936, Trinity: 72.8 and 27.2; Father Thomas' were identical! For the final, five-year period: Trinity, 52.4 and 47.6; Father Thomas, 53.3 and 46.7.

The close agreement between Father Thomas' study and the findings of the present writer would indicate that the "Fa" segment chosen for . . . the *Time* survey was, unfortunately, not representative of the Catholic women's college. Because of the wide publicity given . . . *They Went to College*, there is need of publicizing Father Thomas' report.

SISTER ANN FRANCIS, S.N.D., DEAN
Trinity College
Washington, D. C.

We wish to congratulate *SOCIAL ORDER* for publishing "Catholic College Spinsters?" . . . In this study Father Thomas found that 65.6 per cent of the Catholic women's college graduates he studied are married and 34.4 per cent are single. He will be interested in the study made of Loretto Heights College graduates in the spring of 1951. The results of that study were: married, 65 per cent; single, 25 per cent, and religious, ten per cent. These figures correspond to within one per cent of his figures for Catholic women's colleges nationally.

MRS. JAMES ROCHE, President
Loretto Heights College
Alumnae Association
Loretto, Colo.

. . . I was graduated from Maryville College, St. Louis, in 1942. Of the 33 graduates in our class, 30 are now married. And it is my impression that in all classes there, the proportion of women who have

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married is higher than is suggested by the *Time* survey or . . . Lynn White . . .

Just this past June the *St. Louis Globe-Democrat* stated, "Maryville College of the Sacred Heart might also be called Marryville at this time of the year." Within a month of graduation, one-third of the class was married.

As a graduate of a Catholic college and mother of two daughters whom I hope to send to a Catholic women's college, I appreciate the interest Father Thomas has taken in this question.

MRS. GIRARD MUNSCH

Saint Louis, Mo.

. . . It occurs to me that one further observation should be made. Data in the Thomas study show that 34 per cent of the graduates included . . . (14,153 out of 41,805) completed college in the comparatively recent years, 1946-50. He further states that he excluded data from nine recently-founded colleges. . . . These two factors would undoubtedly increase the proportion of unmarried Catholic women in a general survey, especially if Catholic women were a notably small part of the sample.

A. LAWRENCE BENSON

Chicago, Ill.

. . . In many coeducational colleges, a woman does not have a voice in class discussion. She feels dominated by men. Consequently, at the end of four years, she has received a passive education. Whereas, in a women's college, the students learn how to voice their opinions, become independent and feel secure of the future . . .

ROSEMARIE WEITERMANN

Rosary College
River Forest, Ill.

. . . It has been stated that girls attending a women's college, especially a Catholic one, are less liable to get married than girls attending a coeducational school. From my own experience I beg to differ with this statement.

During my last year at a Catholic co-educational school, I dated a fine Catholic boy. He was an outstanding leader as well as an athlete; this year he is attending a state university. Several times he has told me that there just aren't any girls at his school (of almost 20,000 students!). Many of his friends have expressed the same opinion. . . .

PEGGY BYSTROM

Rosary College
River Forest, Ill.

DECEMBER, 1952

. . . When I checked on my class (Our Lady of the Lake College, San Antonio, Texas) and recalled what I've read about the marriages of later graduates, . . . I would say that married women from these "younger" classes will be higher than our own record. My class, '47, had 50 members. Of these, two became nuns; two were married at the time of graduation; 31 have since married. The remainder, fifteen, are single. It should be noted . . . that five [of these] were older persons, past marriage age at the time of graduation. . . .

From what I know of Catholic women's colleges, the "fault" certainly does not lie with them. There is adequate opportunity to meet men, if the girls avail themselves of it.

PAT SALZMAN PARMA

San Antonio, Tex.

. . . Father Thomas may have accepted too readily the assertion from *They Went to College* . . . , but I am grateful that he had the intellectual fortitude and scholarly instinct to investigate further when brought up short by the teaching Sisters . . . 41,805 Catholic women graduates can't be wrong.

V.C.P.

Creve Coeur, Missouri

Various Uses . . .

. . . I find your excellent periodical indispensable in my teaching of social principles.

JOSEPH D. MUNIER

Menlo Park, Cal.

. . . We have come across several copies of *SOCIAL ORDER* and were very much impressed. . . .

ANNE FOLEY

Friendship House, New York, N. Y.

. . . Your timely magazine comes in very handy for my social philosophy and allied courses. It makes excellent reference reading. Keep up the good work and may God continue to bless you.

COSMAS W. NOVAK, O.S.B.

Lisle, Ill.

. . . The Priests and Brothers in the community continue to find the magazine a source of timely thought and information on topics involving Catholic social principles.

LEO MURRAY, S.M.

North Catholic High School
Pittsburgh, Pa.

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Worth Reading

Robert-J. Ballon, S.J., "Le Probleme de la population au Japon," *Relations*, 12 (Octobre, 1952) 270-272.

Japan has been growing at the rate of two million births a year since 1945 and previously had an annual increase of about a million through some twenty years. In this article a Belgian Jesuit who spent three years in Japan points out that if Canada were as densely populated as those islands, the whole world population would be encompassed within its borders. He then discusses the factors that aggravated the issue—industrialism, militarism, defeat in 1945. The only remedies which the world holds out are two: contraception and communism.

France in Morocco: two views. Paul Buttin, "Morocco's Progress under French Rule," and Robert Henryson, "French Misrule in Morocco," *America*, 88 (October 25, 1952) 95-99.

These articles were inspired by a previous article by Rom Landau in the same magazine (April 12, 1952). Buttin casts doubt on the qualification of critics who berate French colonial policy from lands where conditions are not "so perfect," then goes on to show what he considers great advances made in Morocco by the French. The Henryson article, based on personal experience in Morocco, cites many instances to show that the French dominate the land and people by force and fraud, in "a disgrace to the Christian world."

Philippe Laurent, "Vingt-cinq Ans de J. O. C.," *Etudes* 275 (Octobre, 1952) 3-20.

An interesting account of the origin and conditions of origin of the Young Christian Worker movement in France, with a good analysis.

G. Schmieder, "Os Cristaos Orientais no Brasil," *Latinoamerica* (Novembre, 1952) 487-489.

Brazil has today many small communities of non-Roman rite Catholics, according to the writer. For example, some 78,000 Syrian immigrants have come from Turkey; there is also a colony of Russian Orthodox of 15,000 at Santa Rosa,

and groups of Ukrainians elsewhere. Pastoral and apostolic work among these numerous groups poses a great problem.

Politeia (Fribourg, Switzerland), 3 (Fall, 1951) 165-324.

The entire issue of this quarterly journal devoted to problems of the social order comprises a discussion of the world question of agriculture, occasioned by the International Catholic Congress on Problems of Rural Life (see *SOCIAL ORDER*, 2 [January, 1952] 23-28).

Sean de Cleir, "Marriage and the Family in Irish Life," *Christus Rex*, 6 (October, 1952) 303-313.

The author briefly surveys the question of marriage among the Irish, listing and discussing the failures and obstacles which raise "a threat to the life of the nation." The widespread indifference to the problems comes in for a severe scolding, and the example of other nations abroad is pointed out as a model to be followed.

J. B. Duroselle, "German-Franco Relations Since 1945," *Review of Politics*, 14 (October, 1952) 501-19.

Wilhelm Grewe, "De la Capitulation aux Accords Contractuels," *Documents*, 7 (September, 1952) 849-66.

These two articles are, in a sense, complementary. The first discusses continued French distrust of growing German economic and military significance; the second reviews the progress that has been made toward restoring Germany to an honorable place among the nations of Europe. Both manifest restrained but reasoned hopefulness about improved relations.

John L. Thomas, S.J., "Co-determination and the European Worker," *American Catholic Sociological Review*, 13 (October, 1952) 146-59.

A well-documented study of the German worker drive for some share in management which the author sees as a manifestation of revolt against "a social order which has not been able to integrate [industrial workers] into the total life of the community."

Coming in 1953

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John E. Blewett

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